



Syn. 7. 60. 86

THE HAVEN OF HEALTH,

Chiefly made for the comfort of Students,
and consequently for all those that haue a care of
their health, amplified vpon fve words of

HIPPOCRATES, written Epid. 6.

Labour, Meat, Drinke,
Sleepe, Venus:

By THOMAS COGAN, Master of Artes, and
Bachelor of Physicks: and now of late
correllled and augmented:

Hereunto is added a Preferuation from the Pestilence:
with a short censure of the late sicknesse
at Oxford.

Bacchisflora, cap. 37. 30.

By fuffer haue many perilled: but he that dieth
himselfe prolongeth his life.



LONDON,
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ОГАНЕШ НТДАН

~~85.3~~



168:06

Пригода Мечтам Радостю
от Иоан Ноготка

168:06

TO THE RIGHT
HONOURABLE, AND
MY VERY GOOD LORD,

Sir Edward Seymour Knight, Baron

Beauchamp, & Earle of Hertford,

Thomas Cogan wcheth perfell

health, with increase

of honour.



He art of Physicke (right honourable) by the iudgement of the learned, hath two principall parts : the one declaring the order how health may be preferued : the other setting forth the meanes how sicknes may be remedied. Of these two parts (in mine opinion) that is more excellent, which preferueth health and preventeth sicknes. Forasmuch as health is the most perfect state of mans body in this life, & the only end or marke wherunto the Physition directeth all his doings, which state to continue, which end to enjoy, which marke to hit, is much better than after we are fallen and erred, and missed, if soone to recover the same. Euen as it is better to stand fast still, than to fall and rise againe, better to keepe still a Castell or City, than after we haue suffered the enemy to enter, to rescuse it againe. For as the Poet saith; *Aegrius exercitur quam non admittitur hopen.* And for this eaufe (as I think) Asclepiades that famous Physition, leauing in a maner the vse of medicine, bent all his study to the order of diet : as though diet were of such force, that by it diseases might be cured better thā by medicins. Or as Cornelius Celsus saith: *Because all medicines in*

The Epistle.

a manner doe hurt the stomacke and be of euill iuyce.
And no doubt but that meane and temperate diet,
in the feare of GO D, is more commendable than al
the delicate fare in the world, and ought of the godly
to be esteemed as a thing that best contenteth na-
ture and preserueth health. Which is not only con-
firmed by *Salomon* in his prouerbs, & by the ex-
ample of the prophet *Daniel*, but most manifestly by *Eccle-
siasticus* in these words.

Cap. 15. ver. 16.
& *cap. 27. 27.*
Daniel. 1. 12.
Eccle. cap. 31.
39.

How little is sufficient for
a man well taught, and therby he belcheth not in his
chamber, nor feeleth any paine. A wholsome sleepe
commeth of a temperate belly. He riseth vp in the
morning, and is well at ease in himselfe. But paine in
watching, and cholericke diseases, and pangs of the
belly are with an vsatiable man. *And ag.ain he saith:*
Be not greedy in all delights, & be not too hasty vp-
*on all meates: for excesse of meates bringeth sicke-
nesse, and gluttony commeth into cholericke diseas-
es.* By surfeit haue many perished: but he that dieth
himselfe prolongeth his life. But some will say: may
diet prolong a mans life? Why *Iesus Syrach* saith so.

Eccle. cap. 37.
ver. 28. 29. 30.

Whether diet
may prolong
life.

And it is a common case defended by the Phylitions,
that *Physike may prolong life*, because Physick is the
ordinary means which God hath appointed for the
preseruing & recouering of health, & consequently
for the prolonging of life so long as his good plea-
sure is. And though Physike cannot make a man
immortall, nor surely defend him from all outward
harmes, nor assure him to liue out all his daies, yet it
maketh vs sure of two things (as *Auicenna* saith)
in that it keepeth the body from corruption, and de-
fendeth that naturall moisture be not lightly disolu-
ued and consumed. But it is a common saying: *He*
that

Eccle. cap. 38.
to the 13. ver.

The force of
Physike.

Dedicatore.

that liueth by Physike, liueth miserably. And a great punishment it is for a man to refraine his appetite. As, for youth to forbear fruite : for one that hath the gowt to forbear wine and women. Whereunto I answer, that to liue after the rules of Physick is to liue in health. And to liue in health is great happines: for health & strength is aboue gold (as saith IesuS Syrach:) and a whole body aboue infinite treasure: so that for the inestimable cōmodities of health, some haue supposed that *health is the happiest state*: as Aristotle declareth in his Ethicks. Now what a reproch is it, for a man whom God hath created after his own likenesse, and endued with reason, whereby he differeth from beasts, to be yet beastlike, to be moued by sense to serue his belly, to follow his appetite cōtrary to reason ? forasmuch as by the very order of nature, reason ought to rule, and all appetites are to be bridled and subdued, as the Philosopher notably teacheth in these words: *As the child ought to liue after the order of his Tutor: So affectio ought to be ruled by reason. Wher-* Ethi. lib. 2. cap. 13. *fore, in a moderate and temperate man, that part of the minde which is the seate of affections, must yeeld to reason:* Ethi. lib. 3. cap. 13. *for comeliness is proposed to them both.* Nay, if a man be naturally inclined (as the most part of men be) to one shing or other contrarie to reason, yet he should strue against that inclination, & do as they do which would make crooked things streight, that is, to bend them as much as may be to the cōtrary. For as the poet Ovid saith
Est virtus placidis abstinuisse bonis and *Fortior est qui se quam quis fortissima vincit.*

Whereof we haue a worthy example in the Philosopher Socrates, who of set purpose oftentimes exercised and enured himself to endure hunger and thirst: which be more hard to suffer than to feed moderately, and to

To keepe a
good diet is
great happi-
ness.
Cap. 30. 15. 16.

Lib. 1. Cap. 4.

Reason ought
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The Epistle.

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forbear that which reason forbiddeth, although our appetite desire it. And when he was demaunded why he did so, that I may not accustom my selfe (quoth he) to follow my sensuall appetites, lusts, and desires. Also the same Philosopher affirmeth, that such as had well broken themselues to vertuous living & temperat diet, did perceiue and take of the same both much more pleasure and les paines, than such as with all high care & diligence did on every side make prouision to haue all things of pleasure. And I my selfe haue knowne some that haue taken as much delight in drinking of small drinke, as others haue by drinking of the strongest. And no maruell: for true delight is best perceived, when appetite is ruled by reason: and not contrariwise as the Epicures imagin, who make pleasure the chiefe felicity. As that *Philoxenus Erixius* in *Aristotle* who wished that nature had made his necke longer than the necke of a Crane, to the ende that he might haue felt a long while the sweetnes and pleasure of meat and drink going down the throt. But he that hath the gowt wil say, as I haue heard many gentlemen say ere now: Drinke wine & haue the gowt: drink none & haue the gowt. As who should say, that it maketh no matter what a man eateth or drinketh, for all is one so his stomacke be to it. But this opinion is both repugnant to reason and common experience. For who so hath commonly an aking head, if it proceed of a hot cause, shall feele that by drinking strong drinke, the paine will be increased. And who so hath a hote stomacke or inflammation of the liuer, shall plainly perceiue, that by hot wines & splices it wil become wors. And who so hath a woud or sore to be healed, shal find that by eating fresh Beef, Goose & Garlick, Pigeons and Yeles, and such like, the cure

*Vera voluptas
quid.*

Ethic. lib. 3.

cap. 12.

*Philoxenus
the Epicure.*

Whether or
no keeping
of diet doe
cuse our ma-
dadies.

Dedicatore.

cure wil not come so fast forward as otherwise it would. What meaneth this , but that meats & drinks do alter our bodies , & either temper them , or distemper them greatly? And no manuel , seeing that such as the food is, such is the bloud: & such as the bloud is, such is the flesh. Wherefore I say to the Gentleman that hath the gowt; (for poore men seldom haue it, because for the most part it groweth through excesse and ease) I say that although the forbearing of wine & women , and other things noisome in that disease , do not vtterly take away the gowt, yet it will abate, qualifie and abridge the paine, and make it much more tolerable. And so I thinke of all other diseases whatsoeuer. And to prooue , that good diet may preserue a man from sicknes, I need to vse no other example than of Galen himselfe , who by the meanes of his temperate diet, (as he witnesseth) after he passed the age of 28.yeres vntil the time of his death, he was neuer grieved with any sicknes, except the grudge of a feuer of one day, and that happened only by too much labor,& liued as *Sipontinus* writeth, 140.yeares, & dyed only through feeblenes of nature. His diet stood chiefly in three points, which I will here declare , that such as would liue long in health may endeuer to follow it. The first point was, *neuer to eate and drinke his fill.* The second *neuer to eate any raw thing.* The third, *to haue alwaies some sweet savor about him.* These thre pointes, whosocuer will carefully keepe, if he be of a sound conititution, may liue long in perfect health. I say, if he be of a sound constitution, for som are so corrupt from their nativitie, that if *Esculapius* (as Galen speaketh) were euer at their elbow to aduise them in their dier, yet could they not liue out halfe their daies. And some that be of a sound cōstitutiō by nature, do yet through intemperancie so corrupt their comple-

Surfeit and
eate great
causes of the
gowt.

*Lib. 5. cap. 1. de
Sanit. rerum.
The good ef-
fect of diet
in Galen.*

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The Epistle

Intemperan-
cie corrupt-
eth the origi-
nall comple-
xion.

Cicero. 3. Tusc.
Theophrastus
complaineth
of nature.

xion, that either they liue not vntill they be old , or else their olde age is most fulsome and lothsome. Whereof hath risen that saying not so common as true: *Youth riotously led, breedeth a lothsome old age.* In this nûber chiefly be courtiers, lords, ladies, gentlemen, & gentlewomen, though not all, yet many mo than of the common people. For these commonly liue not so long as the inferior sort. As for learned men(if they be students indeed) thorough rest of the body , and immoderate musing of the mind,they are not commonly so long liued(the more it is to be lamented) as the vulgar sort. Wherfore that noble Philosopher *Theophrastus*, when he died, is reported to haue accused nature, for that she had giue long life to Rauens and Crowes, whom it nothing availeth, & had giuen but a short time to men, whom it behoued to liue much longer,to the end that mas life might be perfectly instructed with al maner of arts & disciplines. But I trust your honour being chiefly moued by a specially gift of Gods grace , and partly following these & such like aduertisements, will so diet your selfe , that you may liue long to the glory of God,to the benefit of the common wealth, and to the comfort of your friends : which God graunt according to the good pleasure of his wil. And so I end, beseeching your honor to take this my dedicatio in good part. And although the worke be most vnworthie of so worthy a Patrone : yet because it is an exercise of learning, whereof your honor hath bin alwaies a special fauourer,my trust is that you will vouchsafe to giue it your protection , & the rather, for that it is the fruite of your owne soile, I meane the testimonie of a dutifull mind of the tenant toward his Lord and master. 1588.

Your Honors most humble Orator
Thomas Cogan.

Thomæ Cogani carmēn Saphicum

ad lectorem, de promptum ex

Ecclesiastico, Cap. 30. Ver.

14. 15. 16. 17.

Quisquis optata fruitur salute,
Sit licet pauper, tamen hic potenti
Diviti præstat, mala quem flagellat
Inualetudo.

Præstat argento superatque fuluum
Sanitas aurum, superatque censum
Quamuis ingentem, validæque vires
omnia præstant.

Vita languescens properante morte
Peior est multo : requiesque dulcis
Anteit longè miserum dolorem
corporis ægri.

Si sapis quæres igitur salutem.

En tibi portus patefit salutis,

Hunc tene, saluus fruere & salute :

Viue valéque.

TO THE GENTLE READER.



Because this Treatise chiefly concerneth the
dies of our English nation, I haue thought
good, (most gentle Reader) first to declare the
situation and temperature of this our countrey
of England, and next to set downe the reason
and order of the whole booke. Touching the si-

The situation, if we consider the division of the whole earth habitable
of Britaine.

then is England a parcell of Europe, and situated on the West
side thereof: yea so far West, as of old time it hath beeene thought
(Cornelius Tacitus witnesssing the same in the life of Julius
Agricola) that beyond England dwelled no nation. Nothing
but water and rocks. And as the Poet Horace speaketh; The
Britaines the fardest of the world. Whereas now through
the prouidence of God and travell of men, there is found far-
ther in the West, as it were a new world, a goodly countrey
named America, or new India, for largenesse, plenty, whole-
some and temperate aire, comparable with Affricke, Europe,
or Asia. Agains, if we respect the division of all the earth into
five parts called in Latin Zonæ, correspondent to the divi-
sion of the heauens by five circles, that is to say, the Equinoctiall
circle, the two Tropickes, the one of Cancer, the other of Capri-
cornus, the circle Articke, and the contrary Antarticke;
which are briefly and plainly set forth by the Poet Ouid in the
first booke of his Metamorphosis, in this manner:

And astro Zonæ do cut the heauen vpon the righter side
And other twaine vpon the left likewise the same diuide,
The middle in our agious heate, exceeding all the rest:
Euen so likewise through great foresight to God it seemed best.
The earth included in the same shoulde so diuided bee,
As with the number of the heauen, her Zonæ might full agree.
Of which the middle Zone in heat, the vtmost twaine in cold,
Exceed so farre, that there to dwell no creature dare be bold.
Betwene these two so great extremes, two other Zonæ are fixt,
Where temperature of heate and cold indifferently is mixt.

Then I say of fine partes of the earth, those two which lie
about the Poles, within the circle Articus and Antarticus,
through

TO THE READER.

through extremity of cold, are inhabitable (as of old time bath bin thought); howbeit now certen Islands are discouered within the circle Artick, and found to be in habited. The 3. and greatest part which lyeth in the midst betweene the two Tropicks, by reason of the continuall course of the sun ouer it, & the direct casting of the Sun beames vpon it, named Torrida Zona, as burned or parched with ouermuch heate, bath likewise bene thought inhabitable, yet now found otherwise: considering the greatest part of Africk well inhabited, & no smal portion of Asia, with sundrie Islands adioyning, do lie within this cōpassē: yet by the judgment of Orōtius, a man very expert in Cosmographie, right under the Equinoctiall is most temperate and pleasant habitation: for so he saith. Although the Zone burning do seem to be dry through the continuall shining of the Sun upon it vnder the Equator, a molt happy tēperature of the ayre, pasleth all others. The other two partes onely, of which the one lyeth Northward, betweene the circle Artick and the Tropick of Cancer, the other Southward betweene the circle Antartick and the Tropick of Capricorne, are counted temperate and habitable regions, because they are tempered with heate on the South side, and colde on the Northside. Howbeit these parts also about the middest of them are most temperate. For towardes their utmost bounds they are distempored with heate or colde according to the Zones next adioyned. Now in the temperat Zone Northward lieb our country of Britain. After Appianus, England within the eight Clime called Dia Ripeon, & Scotland in the ninth called Dia Darias, or after Orontius, whose judgement rather I allow, England in the ninth Clime, & Scotland in the eleuenth: for the old diuisiōn of the earth, according to the latitude into seuen Climats, Orontius utterly reuelath, and thinketh the famous universitie and citie of Paris in France, to be placed about the ende of the eight Clime, because the latitude of the earth, or elevation of the Pole Artick (for both are one in effect) is there 48. degrees & 40. minutes. The same reason I make for England, because the Pole Artick is exalted as London 51. degrees &

Lib. 2.
Spha. cap. 23.

Danias.

TO THE READER.

46. minutes, and at Oxford 51 degrees and 50 minutes, that therefore England, shoulde be in the ninth Clime, because the distance of parallels from the Equator is after Oronotius in the ninth Clime, all one in our elevation. England then lyeth in the temperate Zone Northward, and the ninth Climate, basing on the Southeast side France, on the Northeast Norway, on the Southwest Spaine, on the West Ireland, on the North Scotland. Now concerning the temperature of the aire in England, whether it be in a meane, or do exceede the meane in heate, cold, drought or moisture, shall best be perceiued by comparison of other countries. Hippocrates in the end of his third booke of Praenotions, setteth downe three countries for example of temperate or untemperate ayre in heat or cold, that is, Libya, Delos and Scythia. Libya or Affrick as ouer hot: Scythia or Tartaria as ouer cold, & the Iland Dclos of Greece as meane and temperate betwix both. The like comparison is made by Aristotle in the 7. booke and 7. chapter of his Politickes. Those nations (saith he) which inhabit colde countries are couragious, but they haue little wit and cunning. Wherefore they liue in more libertie, and hardly receive good governance of the weake publike, neither can they well rule their borde-
vers. And such as dwel in Asia, excell in wit and arie, but they want audacie, for which cause they liue in subiection to others. But the Grecians as they haue a countrie in a meane betweene both, so haue they both qualities. For they are both valiant and wittie. Whereby it commeth to passe that they liue as libertie, and haue good government, and such as haue as rule all other. Heresunto I will ad the iudgement of Galen that famous Physition, written in the second booke de San.tu. & Chap. 7. which may be as an interpretation of Hippo, and Aristotle. The best temperature of bodie (sayth he) is as a rule of Polycletus such as in our fifties being verie temperate, you may see many. But in France, Scythia, Aegypt or Arabia, a man may no so much as dreame of any like. And of our countrie, which hath no small latitude, that part which lyeth in the middesse is most temperat, as the countrey of Hippocrates: for

TO THE READER.

for that there Winter & Summer hath a meane temperaturer, and at the spring and fall of the leafe much better. So that Greece by the judgement of these men is most temperate; and France distempered with cold by the opinion of Gaten. And if France exceed the meane in cold, then is not England in a per-
fet temperature, but more declining to colde, because it is
three degrees, and ten minutes further North, comparing Ox-
ford and Paris together in the elevation of the Pole Artick.
Homer Iulius Cesar in the fifth book of his commentaries,
thinketh the aire to be more temperate in Britaine, (in those
places where he was) than in France, and the cold lesser. And
Polydorus Virgilius in his Chronicle of England seemeth to
be of the same minde. The countrey (saith he) is at all times
of the yeare most temperate, and no extremitie of weather so
that diseases be rare, and therefore lesse use of Physick than else
where. And many men all abroade do live a hundred and tenne
yeres, & some an hundred & twentie. Yet he thinketh the aire
for the most part to be cloudy & rainy, which also is confirmed
by Cornelius Tacitus in the life of Iulius Agnicola saying:
The aire of Britaine is foule with often stormes and cloudes,
without extremitie of colde. But to reconcile these sayings of
ancient Authors, I thinke that England may be called temper-
ate in heat in respect of Spaine, and temperate in cold in re-
spect of Norway; yet to be reckoned cold notwithstanding and
moyst, because it declineth from the middesse of the temperate
Zone Northward. And this is the cause why English men do
sate more and digest faster than the inhabitants of hotter
countries (videlicet) the coldnesse of the ayre enclosing our bo-
dies about. And therefore we provide that our tables may be
more plentifullly furnished of raintimes, than theirs of other na-
tions. Which provision, though it proceed chiefly of that plenty
which our countrie yieldeth, is yet notwithstanding noted by
forraine nations, as of Hadrianus Barlandus in a dialogue
betweene the Lsholder and the travell-r, saying in this maners:
I will provide that they may be entertained after the En-
glish fashion, that is, molt richly and daintily. Thus much
touching the situation and temperature of England.

TO THE READER

Now concerning the order of the booke : Hip, in the sixth
book of his Epidemics setteth downe this sentencē : Labour,
Meat, Drinke, Sleepē, Venus, all in a measure, as a short
sum or forme of a mans whole life touching diet. By the which
words (if we marke them well as they be placed in order) not
only the time most convenient for enerie thing to be vsed, but
also the measure in vsing is plainly signified in the word (Me-
diocria), according to that saying of Terence ; The chiefeſt
thing in mans life is, to keepe a meaſure. Euerie man ther-
fore that hath a care of his health as much as he may, muſt not
only vsē a meaſure in those ſue things, that is to ſay, in labour,
meate, drinke, ſleepē, and Venus, but alſo muſt vsē them in ſuch
order as Hip. bath propoſed them, that is, to begin the pre-
ſeruation of health with labour : after labour to take meatē :
after meatē, drinke : after both, ſleepē : and Venus last of all.
And not contrariwise, to begin with Venus and to end in labor,
like as I haue heard ſay of a gentleman who had beeene a tra-
veller in forrayne countries, and at his returne, that he might
ſeeme ſingular, as it were defiſhing the olde order of England,
would not beginne his meale with poorage, but in ſtead of
cheeſe would eate portage laſt. But wiſe Englishmen I truſt
will ſeue the old Englishiſh iuſtice ſtill. & follow the rule of Hip,
approued by Galen, and by common expirience in mans bodies
found moſt iuſtice. Such as boone wrinckes of cheſe preferuand
on of health before moſt farre the miſt part haue followed the di-
uiſion of Galen of things natuſally, to biſt be ſix in number:
Aire, Meate, and Drinke, ſleepē and waſch, Labour and
reſt, Empiſneſſe and repleſion, and affections of the minde.
Whiſch biſtalled, things natuſally, becauſe they be no par-
tiſon of exaſtuabiliſh, as they haue biſt called diuſion of things,
but yet by the temperance of them the boode being in health by ſo
continuall by the diſtemperance of them, ſickneſſe is inducēd,
and the boode diſſolved. This diuſion Sir Thomas Eliot
Knight, no leſſe learned than manlyfull in his Castle of health
hath preſciely followed, and hath ſet forth enerie part right
according to Galen, as plaine as may be in the English tongue.

Tet

TO THE READER.

Let (in my iudgement) this Aphorisme of Hippocrates, which I purpose (God willing) to declare, be evident for the common capacity of men, and more conuenient for the diet of our English nacion. For whiche is so dull of understanding, that cannot remeber these five waides : Labour, Meate, Drinke, Sleep, Venus, and in using them applice all in a measure? Yet I knowe that the diuisiōn before said being well scanned may be founde in a maner wholly compreſſed in this ſhort ſentencē. For exerciſe is to be uſed in a whelſome aire, and affections of the minde do commonly followe the temperaſture of the bodie, which is chiefly proferred by the moderate uſe of those 5. things. Then, whether we followe in the Galens diuiſion into ſix things not houlding of this rule of Hipp., compreſſed in ſix words, there is no great diſference, ſaving that in writing for the iuſtruction of others, that Method is to be uſed which is most briefe and maniſt. And this is the cauſe, gentle Reader, why I haue takē another order than ſuch as haue written of this matter before me, euen that order (as I thinkē) which of all other is the beſt. Herein to give a watchword as it were, or occaſion to others that be better learned and more at leiuſe to handle theſe pointes more perfectly. And in the meane time I truſt curie well diſpoſed perſon will thankfuſly accept this my good intent, conſidering that none other cauſe hath moued me hereto, but onely the good will beare, & righteouſly learned ſort, who haue moſt neede of whelſome counſelors, and conſequen‐lie to all ſhoule that tende to health. And if they finde whole ſentences taken out of Master Eliot his Castle of health, Scho. Salter, or any other doctor what ſoever, that they will not condemne me of vaine glorie, by the old Prouerbe (Calvus Comatus) as if I meant to ſet forth for mine owne workes that which other men haue deniſed; for I confeſſe that I haue taken Verbatim out of ſcho. Salter; but I haue ſo altered it muche mine owne, that (I thinke) it may be better perſeemed. And therefore ſeeing all my tranell tendeth to commoner con‐moditie, I truſt curie man will interpret all to the beſt. Gentle Reader farewel.

FINIS.

RICHARD BURTON
*A Table containing the effect of
the whole booke*

1. Labour or ex- ercise of two sorts.	1. of the body 2. of the mind.
2. Substance contained in three sorts,	1. Corne grains. 2. Herbs and fruit. 3. Luing creatures and their parts.
3. Meas, where- in are 6. things considered.	2. Quantitie. 3. Qualitie. 4. Culfome. 5. Time, which standeth in three points 6. Order.
4. Drinke, wher- of be 7. sorts commonly v- fed :	1. Water. 2. Wme. 3. Ale. 4. Beere. 5. Cyder. 6. Metheglin. 7. Whey.
5. Sleppe, where- in 4. things must be obserued.	1. The time. 2. The place. 3. The lyng of the body. 4. The quantite of sleepe.
6. Venerie : in 3. poues.	When best to be fised. And of whom.

Prevention. First, how to auoide the aire infected
from the plague stan-
deth chiefly
in 3. poues.

Secondly, to correct and purifie the aire infected
Thirdly, to fortifie the principall parts against the
infection.



WHAT LABOVR IS:

The commodity thereof, the difference of labours, the preparation to labour, the time, the measure of labour.

CHAP. I.

THE first worde in order of that golden sentence proposed by Hippocrates, is labour, which in this place signifieth exercise. For so is the word Laboꝝ commonly taken of Hippo. as Galen witnesseth, saying; Hippo. is wont to take this worde Labour for exercit. Epid. 6. com. 5.

Labour then, or exercise, is a vehement moving, the ende whereof is alteration of the breath or winde of man. Of exercise doe procede many commodities, but especially three. The first is hardnesse and strength of the members, whereby labour shall the lesse greene, and the body be moze strong to labour. And that exercise or laboꝝ doth strengthen the body, beside the witnessse of Galen, where he saith, By exercise alto there L. 1. de Sanit. commeth a certaine strength to the lims, when as both men. naturall heate is kindled, and a certaine hardnesse and patience is caused by rubbing the parts one with another: It is proued by experiance in labourers, who for the moze part be stronger than learned men, and can endure greater toyle. Whereof we have a notable example in Milo Crotoniates,

2 The Hauen of Health.

Milo Crotone-
nates.

Crotoniates, who by the vse of carrying a Calfe every day certayne furlonges, was able to cary the same being a Hull. The second commodity of labour is encrease of heat. Whereby happeneth the moze alteration of things to be digested, also moze quicke alteration & better nourishing. The third is moze violence of the brestath or winde, whereby the pozes are cleansed, and the filth of the body naturally expelled. These things are so necessary to the preseruation of health, that without them, no man may be long without sickenesse. Foz as the flowing water doeth not lightly corrupt, but that which standeth still: Even so bodies exercised are so the moze part more healthfull, and such as be idle moze subiect to sickenesse. According to the saying of the Poet Ouid.

Lib. de panto.

*Cernit ut ignatum corrumpant otia corporis,
Vt capiant uitium ni moueantur aqua.*

Cor. Cel. Lib. I.

Which also is affirmed by Cornelius Celsus, saying: Slothfulnesse dulleth the body; Labour doth strengthen it: The one maketh vs soone olde, the other maketh vs long yong. Yea Galen himselfe is of the same minde, for thus he saith: As sluggish rest of the body is a great discommodity for the prelerving of health, so there is very great profit in moderate exercise. But there is great difference of exercises. Foz some are swift, as running, playing with weapons, throwing of the ball. Some are strong or violent, as wratling, casting the bar. Some are vehement, as dauncing, leaping, futeball play. Againe, some are exercises onely, as those now rehearsed, and other mentioned of Galen not vset among vs. Some are not onely exercises but wo:ks also, as to dig or delue, to eare or plow land, or to doe any other worke appertaining to husbandrie, or whatsoeuer Craftes men of any occupation are wont to do for the vse and commodity of mans life. Foz these as they are labo:rs, so are they exercises, and do make a god state optiking of the body as

Lib. de Sue.
bon. & ratio.
cap. 3.

Difference of
exercise.

I. Aphor. I.
com. 3.

Galen

Galen declareth, and is found true by common experience in England. For husbandmen and crafstmen, for the more part doe liue longer and in better health, than Gentlemen and learned men, and such as liue in bodily rest. Wherefore Galen himselfe sometime vseth rusticall labours, especially in Winter: as to cleave wood, to pun Barley, and such like. Againe some exercises are appoynted to the partes of the body, as running, and going are the proper exercises of the legs. Mouing of the armes up and downe, or stretching them out, as in shooting and playing with weapons, serueth most for the armes and shouelders. Stouping and rising oftentimes, as playing at the bowles, as listing great waigthes, taking vp of plummets or other like poyses on the end of staves, these doe exercise the backe and loynes. Of the bulke & lings, the proper exercise is mouing of the breath in singing, reading, or crying. The musckles, and together with them the sinnewes, veines, arteries, bones are exercised consequently, by the mouing of the parts aforesaid. The stomacke and entralles, and thighes, and reines of the backe, are chiefly exercised by riding. As soz sitting in a boate or barge which is roued, riding in a Hoysle Litter, Coach, or Waggon, is a kinde of exercise which is called gestation: and is mixt with mouing and rest, and is convenient for them that be weake and impotent, or in long and continual sicknesse. But above all other kindes of exercises, Galen most commendeth the play with the little ball, which he call Tennis; in so much that he hath wriuen a peculiar booke of this exercise, and preferreth it before hunting, and all other pastimes. Because it may be easily vsed of all estates, as being of little cost. But chiefly for that it doth exercise all partes of the body alike, as the legs, armes, necke, head, eyes, backe and loynes, and delighteth greatly the mind, making it lusty and chearfull. All which commodities may be found in none other kinde of exercise. For they streine moze one part of the body

Labourers
more health-
full than lear-
ned men.

Lib. 3. de Sa.

Tusen. cap. 8.

The proper
exercises of
all the partes
of the body.

Tennis play
is the best
exercise of all.
*Galeo de par-
ue fila exer-
citacione.*

body than an other, as shooting, the armes, running the legs, &c. wherefore those founders of Colleges are highly to be praised, that haue erected Tennis courtes, for the exercise of their Scholers: and I counsaile all students as much as they may to vse that pastime. Notwithstanding I restraine no man from his naturall inclination, so I know that to be true which Virgill wixith.

Argo. 2.

*Li. 2 Ser. Sa. 1. Trahit sua quenq[ue]runt vniuersitas. And as Horace saith,
Castor gaudet equis, quo prognatus eodem,
Pugnis, quo viuunt capitum, totidem studiorum
Millia.* —

The games of
Olympus.

For in the Mount Olympus in Grecce, where the most principall playes and exercises of all the world were solemnly kept and vsed every fiftie yeare, first ordained by Hercules the Champion (as it is thought) all men did not practise one onely kinde of actvity, but euery man as he was minded, so he applied himselfe. There was wrestling, running with hōsses & on foot, turning, leaping, coursing with Chariots, contentions of Poets, Rhetoricians, Musicians, disputations of Philosophers, and others. So I restraine no man from his naturall inclination, but I shew what exercise is best by the iudgement of Galen. But least that by the violence of heate kindled by exercise, any of the excrements shoulde hastily be received into the habite of the body, also least some thing which is whole shoulde by heatinesse of excrements or violent motion be broken or pulled out of place, or that the excremente by violence of the breath shoulde stoppe the poros or Conduites of the body, the olde Greekes and Romaines were wont to vse fricacies or rubbings before exercise in this manner. First to rubbe the body with a course linnen cloth softly and easilly, and after to encrease more and more to a hard and swift rubbing, vntill the flesh doe swell and be somewhat ruddy: then

The prepa-
ration to ex-
ercise.

Fricacions.

then to anoint it with sweete oile; stroking it every way gently with bare hands. And offricacies they have made generally thre sortes, first hard rubbing to binde or consolidare, then soft rubbing to loose or mollifie, and lastly, meane rubbing to augment and encrease flesh. But this kinde of preparation whereof Galen hath written abundantly in his second booke *De Sa. Tuer.* is not vied in England, and therefore I will end with a merry tale of Augustus the Emperour and an old Souldier. On a time as a the noble Emperour Augustus came to a bath, he beheld an old man that had done good service in the warres, rubbing himselfe against a marble piller, soz lacke of one to helpe him. The Emperour moved with pity gaue an annuity, to finde him a seruant to waite vpon him. When this was knownen, a great sort of olde souldiers drew them together: And whereas the Emperour shold passe by, every one of them rubbing his backe against the stones, the Emperour demanded why they did so, because (noble Emperour say they) we be not able to keape servants to doe it. Why (quoth the Emperour) one of you might claw and rubbe an others backe well enough. So wisely did he delude the practise of Pareſites, according to the olde proverbe, It is merry when knaues meete. Notwithstanding Maister Eliot reporteth of himselfe, that he found great commodity in one kind of fricacy, which is thus. In the morning after we haue biene at the stole, with our shirt sleeves or bare handes (if our flesh be tender) first softly and afterward fester to rubbe the brests and sides, downward and ouerthwart, not touching the stomacke and belly, and afterward to cause our seruant semblably to rub ouerthwart the shoulders and backe, beginning at the necke bone, not touching the raines of the backe, except we doe feele there much cold and wind, and afterward the legs from the knie to the anckle, last the armes from the elbow to the hand wress. And soz those that cannot exrcise their

Three sorts
of rubbings.

A merry tale
of rubbing.

A kinde of
rubbings good
for all men.

bodies at conuenient times; either because they are letted with necessary businesse, or else by reason of vitter weakenesse, this kinde of rubbing may well be vsed in steade of exercise. For rubbing is in stead of exercise, as Georgius Pictorius wrieth. But leauing all kinde of fricacies to such as haue leisure, I prescribe none other preparation to be vsed before exercise, but onely evaucuation of excrementes from all such partes as nature hath appointed thereunto.

That is, when you are risen from sleepe, to walke a little vp and downe, thatso the superfluitie of the stomache, guttes and liner, may the moze spedily descend, and the moze easilly be expelled.

That done, to wash your face and handes, with cleane cold water, and especially to bathe and plunge the eyes therein. For that not enely cleanseth alway the filth, but also comforteth and greatly preserueth the sight, (as Avicen wrieth) whereof students shoule haue a spaciall care. Moreover to extend and stretch out your handes, and fete and other limmes, that the vitall spirites may come to the vitter partes of the body. Also tocombe your head, that the pozes may be opened to avoide such vapours as yet by sleepe are not consumed.

Then to rubbe and cleanse the teeth. For the filthiness of the teeth is noysome to the braine, to the breath, and to the stomacke. They may be cleansed (as Cornelius Cellus teacheth) by washing the mouth with colde waſter, putting thereto a little vineger. And with the ſame (if you liſt) you may gargarize or gudgle in your thzoate, and after rubbe them hard with a dry cloth. Some vſe to rubbe their teeth and gummes when they washe with a ſage leafe or ſwo, which is god to preſerue them from corruption, and abateth the ranche ſavour of the mouth. All theſe things (which are ſix in number) are briefly comprehended in Schola Salerni, as followeth.

*Exercitatio alia & refixa
vacuationem
prærequisit.*

Washing of
the face and
bathing of
the eyes.

To comb the
head vpward
towards the
cowne as
Barbers vſe
to do is best.
Rubbing of
the teeth.

Lib. I. cap. 2.

Luminamore, manus frigore gelida latet unde non poterat.

Hoc illuc modicum pergit, modicum sua membra.

Extendat, crines pedat, dentes fricet: ista.

Confortant cerebrum, confortant cetera membra.

Cap. 2.

After this preparation, as occasion shall serue, you may fall to exercitie, yet first you must diligently consider where and when (that is to say) the place, and time. The place where exercitie is to be vied both chiefly conserne the aire, which among all things, not naturall, as in habitation, so in exercitie is greatly to be regarded, so as much as it doth both enclose vs about, and also enter into our bodies, especially the most noble member which is in the heart, and we cannot be separate one hour from it for the necessitie of breathing. Wherefore exercise must be vied in a god and wholesome aire, which consisteth in four points. First, that it be faire and cleare without vapours and mists. Secondly, that it be lightsome and open, not darke troublous and close. Thirdly, that it be not infested with carraige lying long aboue ground. Fourthly, that it be not tinct with vapours, as being neare to Draughts, Duncs, Dunghills, Cutters, Chanels, Bitchings, Churchyards, or standing waters. For the aire so corrupted, being drawen into our bodies, must of necessity corrupt our bodies alse. These four properties are briefly contayned in two versis in *Schola Salernitana*.

Lucidus & mundus sit risus habilitatis aer.

Infectus neque fit, nec oblitus fere claudit.

Now for the time when you shoulde exercise, that diuine prophet Hippocrates teacheth vs plainly, saying. Let labour go before meat. Whose authoritie Galen following, saith. We must begin the preservation of health with labour. After that take meat, drinke, and

The place
and time of
exercise.

Aier.

Foure pro-
perties of
wholesome aire.

1

2

3

4

The fittest
time of ex-
ercitie.

Epid. 6. Sect. 4.
Lob. 2. de Sa.
Tunc cap. 2.

A. iii.

so

The colour
of the vrine
sheweth when
we shold
exercise.

Infl. I. 1. cap. 4.

An abuse of
exercise tou-
ching the
time.

so forth. The time then most conuenient for exercise, is when both the first and second digestion is complete, as well in the stomacke as in the beines, and that the time approacheth to eate againe. For if you doe exercise sooner, or later, you shall either fill the body with raw humours or else augment yellow choler. The knowledge of this time is perceived by the colour of the Urine, for that which resembleth vnto cleare Water, betokeneth that the iuice which commeth from the stomacke is crude in the vrines. That which is well coloured, not too high or base, betokeneth that the second digestion is now perfect. Where the colour is very high or redde, it signifieth that the concoction is more then sufficient: Wherefore when the Urine appeareth in a temperate colour, not redde nor pale, but as it were guill, then shold exercise have his beginning. By this meanes doth Galen triall the time most fitte for exercize. But because every man hath not skill to judge of Urine, or hath not lesseure or opportunity to viewe his Water in a glasse as often as he woulde or shoud exercise, for the time most conuenient, it shall be sufficient to remember that Golden sentence of Hippocrates. Let exercize be yled before meate.

Which rule (as that famous physician Fuchsus notes) is vnauidedly neglected in the Schooles of Germany, For there the Schollers never exercise but shortly after meate, either leaping, or running, or playing at the Ball, or coyting, or such like. And the same abuse is rife among vs here in England, both in Universities, and in the Grammer Schooles. Wherefore it is no maruaile if Schollers oftentimes be troubled with Scabes and other Malairies growing of corrupt humours: because by that meanes great store of raw humours are engendred and brought forth to the skinne: (according to the saying of Hippocrates) If a man exercise unpurged, biles will breake foorth. Wherefor

The Hauen of Health.

9

Wherfore I counsaille all students not to exercise im-
mediately after meat, for by that meanes the meat is
conueied into all the members before it bee concocted or
boyled sufficiently. Yet to rise vp after meat, and to stand
vpright for a while, or to walke softly a little is very hol-
some : that so the meate may descende to the bottome of
the stomacke, whare (as Auncenna writeth) resteth the
virtue of concoction, and is one of the first lessons in Scho-
la Salerni, To rise after meat. But hastie mouing di-
ueth the naturall heate from the inward parts, and cau-
seth ill digestion. As soz craftesmen, and labourers, if any
deuaund the question howe they can haue their health,
and fall to walke straight after they haue eaten, I an-
swere with Virgill : Great labour ouercommeth all
thinges. And as Galen writeth, We write these things, Gest. 1. De San.
Tu. lib. 1.
neither to the Germanes, nor to other rude and barba-
rous nations, no more then to Beares and Bores, and Ly-
ons, and such like : but to the Gretians, and to them
which though they be Barbarians by kinde, yet they follow
the fashions of Greece. So I wright not these precepts soz
labouring men, but soz students, and such as though they
be no students, doe yet followe the oder and diet of stu-
dents. Antonius the Romane Imperour, who liued in
Galens time, and had a speciall care of his health, was
wont to come to the wasseling place about sunne setting
when daies were at the shozest, and about nine or ten
of the cloche when they were at the longest. Whose ex-
ample if any list to follow (as Georgius Pictorius doeth
interpretē) he shoulde exercise in Sommer sixe houres
before noone, and in the winter in the after noone at
sunne going downe, and in the spring time neare by
noone. But I restraine no man to the houre, so it be done
according to the rules aforesaid, that is briefly to conclude,
after the excrements bee avoided, in an wholesome ayre, to be obser-
ued touching the time of
the things proceeding, except we kepe
Palestra.
Three things
to be obser-
ued touching
the time of
exercise.

a

1. off.

*Lib. 1. de san.
tuen, cap. 12.
The measure
of exercise.*

1

2

3

4

a measure therin: which also is taught by Hippocrates in the word (*medicinal.*) And although every man doth know (as Cicero saith) that a measure is best in all things, or that measure is a merrie meane, yet few can hit that meane, as well in other things as in this, unlesse they be directed by a certaine rule. Wherefore Galen, who leaueth nothing unperfect, setteth downe four notes, by the which we may know how long we shoulde exercise, and when we shoulde give ouer. The first is to exercise vntill the flesh doe swell: The second, is vntill the flesh be somewhat ruddie: The third, vntill the body be nimble, active, and ready to all motions: The fourth is, vntill sweate & heat vapors burst forth. For when any of these doe alter, we must give ouer exercise. First, if the swelling of the flesh shall seeme to abate, we must give ouer forthwith. For if we shoulde procede, some of the god iuice also would be brought forth, & by that meanes the body shoulde become more slender and drier, and lesse able to encrease. Secondly, if the lively colour stirred up by exercise shall vanishe away, we must leauue off, so by continuall the bodie would waxe colder. Thirdly, when agilitie of the limbs shall begin to faile, we must give ouer, least weariness and stebnessesse do ensue. Fourthly, when the qualitie or quantitie of the sweat is changed, we must ceasse, least by continuall the sweat be greater or hotter, and so the body become colder and drier. But of these four notes, sweat and swelling of the flesh, are the chiefeſt to be marked in exercise, as Hippocrates sheweth.

*Epl. 6. Sect. 3.
Aph. 4.*

In exercises sweat is a ſigne of extenuation comming forth by drops, & as it were flowing out of little brookes: or else abating of the tumour. As who ſhould ſay, sweat and abating of the flesh are two of the chiefeſt ſignes, to know when we ſhould give ouer exercise. This meaſure Pythagoras, that was firſt named a Philosopher (thoſh no Phyſitian) hath yet defined in his golden verſes.

Thus latine by Vitus Amerbachius.

Corporis

*Corporis & debes non intermittere curam,
Inque cibo posuig, modus sit, gymnasiiq.
Hoc fieri lassiss, sive non illa gravabunt.*

The same in effect is uttered by that excellent Greek
Orator Iloctates in his Oration ad Demonitum. Use
those exercises of the bodie, which may rather preserue
thy health than thy strength: which thou mayest obtaine
by this meanes, If thou leauue off from labour, while thou
art yet able to labour.

Now as I have shewed what time we should give
ouer exercise, so here I will end my treatise of exercise, if
first I shall declare, what remedie is to be vsed against
wearinelle, which commeth by immoderate labo; either
voluntarie or necessarie, so; we cannot alwaies kepe the
meane, but we must doe as cause requireth. Wearinelle,
as all other infirmities of the body, is cured by the con-
trarie: that is to say, by rest. According to the saying of
Hippocrates: In every motion of the bodie, when it *Lib. 2. aph.*
beginneth to be wearie, then to rest by and by, is a reme- 42.
die of wearinelle. For when the body is tyred through
vicer much labour, and strength fayleth, & naturall mo-
sture decayeth, then rest so; a time recovereth strength,
reuiueth the spirites, and maketh the limmes able to en-
dure labour, where as otherwise they would soon lan-
guish and pine away. Which thing Ouid well perceiveth
as appeareth where he saith.

Quod caret alterna requie durabile non est.

Hac renocat vices, fessag, membr a lenas. *Lib. 1. Epif. 4.*

Where the Poet hath wrothily added the word (*Al-
terna*) that is to say, done by course, for as it is not con-
uenient alwaies to labour, so is it not good alwaies to
rest. For that were idlenesse or flothfulesse, which cor-
rupteth both the body and soule. For in the body through
immoderate rest is engendred crudite, and great store of
noysome

*Lib. de morib.
cau. ca. 3.*

nysome humours. Wherefore Galen reckoneth Idleness and immoderat rest, among the causes of colde diseases. And what inconuenience doth grow unto the soule thereby, is taught by the example of King David, who through his idlenesse committed adulterie. 1. Sam. 11. 1. But moderate rest doth comfort both the bodie and minde as Ouid w^titeth.

Lib. 1. de part.

*Ociac corpus alent, animus quoque pascitur illis :
Immodicus contraria, carpit virumque labor.*

*De Sanc. bo. &
vsi. cap. 3.*

Wherefore I will conclude with that notable sentence of Galen: As sluggish rest of the body is a very great discommodity to the preseruing of health, so no doubt in moderate motion there is very great commoditie.

Of studie or exercise of the minde in what order we may studie without hinderance of our health.

Chap. 2.

*What studie
is.
Lib. 2. de in.*

Acad. 4.

And man doth consist of two parts, that is, of body and soule, so exercise is of two sorts, that is to say, of the bodie, and of the minde. Hitherto I haue spoken of exercise of the bodie, now I will entreate of exercise of the minde, which is studie: that is (as Tully defineth it,) A continual and earnest cogitation applyed to something with great desire.

This kinde of exercise (as Tully w^titeth) is the naturall nourishment of the mind and wit, for so he saith. The consideration and contemplation of nature, is as it were a certaine naturall foode of our mindes and wittes, and to a learned and skilfull man, to studie, is to live. And likewise, there is so great loone of learning and knowledge ingrafted in vs by nature, that no man can doubt, but that mans nature of it selfe, without any commodity is drawn thereunto. Which thing may well be perceived even in

little

little childdren : so; as soone as they haue gotten strenght to goe of themselves, they are as busie as Bees, and they deuise a thousand toyes to be occupied in. Which motions no doubt proced from the mind. *Ho*(as Tully saith) The musing of the mind never ceaseth. *Idlenesse there-*
soe is not onely against nature, but also bulteth the
minde, as Ouid wortlyly wryteth :

Addit quod ingenium longa ruribigne lasum,
Torper, & est multo quam fuit ante minus.

Off. 1.
Idlenesse is
against na-
ture.
Lib. 5. de Tri. 8.

Fertilis affiduo si non renouetur aratro,
Nilmis cum spissis gramen habebit ager.

Wherfore notable is that counsaile of Isocrates ad Demonicum, Endeavour to be laborious in bodie, and studious in minde : for as our bodies are encreased by moderate labours, so are our minds by honest doctrine. Which lesson, Publius Scipio, who first was named Aphricanus, well followed as Tullie alleageth by the witnesse of Cato : whose saying (because it is worthy and most fit for students) I will recite verbatim : Scipio was wont to say ; That he was never more leasurelesse than when he was leasurefull : and never lesle alone, than when he was all alone. Of this saying Tully speaketh as followeth : A noble saying surely, and meet for a worthy and wise man : which declareth, that he both in his leasure, was woont to muse of matters to be done ; and also in his solitariness, to debate them with himselfe, so as he was nothing idle at anie time, and sometime he needed not the communication of other. So those two things, leasure and solitariness, which bring a dulnesse vpon other : made him the quicker. *Leasure then and solitariness are two of the chiefest things appertaining to studie. Which two who so hath obtained, and is a louer of learning (as Isocrates speaketh) let him obserue these rules fol-*
lowing :

Off. 3.

Scipio his
saying to be
followed of
students.

Mane citè lectum fuge, mollem discute somnum :
Templa petasusplex & venerare Denum.

Those

How to beginne our studie.

The mornin; most fit for prayer.

The best time for studie is the morning.

A good counsell for students.

Tatia. 4.

An example of a slothfull Scholer.

Those things presupposed whiche I haue spoken of in the preparation of exercise of the body, this golden lesson of Lile is next to be obserued. And if you goe not to the Church, yet forget not to serue God. And for this purpose no time is more conuenient than the morning. Which the Prophet David euery where witnesseth in his Psalms, namely Psalme five, saying, My voice shal thou heare betimes o Lord: early in the morning will I direct my prayer vnto thee, and will looke vp. And for studie how much better the morning is than other times of the day, the reasons following may declare. First of all there be thre planets (as the Astronomers teach) most fauourable to learning. That is, Sol, Venus, and Mercurie, these thre in a maner meeting together whē night approcheth, depart from vs, but when day draweth neare, they return and visite vs againe. Wherefore the best time for studie is early in the morning, when the Planets be fauourable to our purpose. Againe when the Sunne ariseth, the aire is moued, and made moxe cleare and subtil, and the bloud and spirites of our bodies doe naturally follow the motion and inclination of the aire. Wherefore the morning or sunne rising, is most fit for studie. Aristotle therefore in his Deconomikes, not without great cause bideth vs to rise before day, and sayeth, that it preuaileth greatly both to the health of the body, and to the studie of Philosophie. Whose counsell that famous Orator of Grece Demosthenes, diligently followed (as Tully reporteth of him) Demosthenes said that he was grieved, if artificers at any time did excede him in diligence: Whose god example I wish all Students to follow, hauing alwaies in mind this short sentence. The morning is best for studie. And not to imitate the practise of Bonacius a young man of whom Poggius the Florentine maketh mention. This Bonacius was wont to lie long in bed, and when he was rebuked of his fellowes for so doing, he answered smiling, that he gaue eare to certayne persons

sions who contended and disputed before him. For assone
as I wake (said he) there appeareth in the shape of wo-
men Carefulness and slouthfulness. Carefulness bid-
deth me to rise, and fall to some wroke, and not to spend
the day in my bed. Contrariwise slouthfulness biddeth
me lie still, and take mine ease, and kepe me from cold
in my warme couch. Thus while they vary & wangle,
I, like an indifferent Judge inclining to neither part, lie
hearkening and looking when they will agree. And by
this meanes the day is ouerpassest or I beware. This
young mans practise I leauie to loytering Lurdeins, and
returne againe to diligent Studentes, who having vsed
the p[re]paration aforesaid must apply themselues ear-
nestly to reading & meditation for the space of an houre:
then to remit a little their cogitation, and in the meane
time with an Iuozie combe to kembe their head from the
softhead backwardes about sofzie times, and to rubbe
their teeth with a course linnen cloth. Then to returne
againe to meditation for two houres, or one at the least,
so continuing, but alwaies with some intermission, un-
til toward none. And sometimes two houres after none,
though selidome, except we be forced to eate in the meane
seasoh, for the sunne is of great power at the rising, and
likewise being in the middess of the heauens. And in that
part also which is next to the middess, which the Astrono-
mers call the ninth part and the house of wisedome, the
sunne is of great vertue. Now because the Poetes doe
account the sunne as captaine of the Huses and Scien-
ces, if any thing be d[ep]erly to be considered, we must
meditate thereon especially the houres aforesaid. As
for the residue of the day it is conuenient rather to reuolue
thinges read before, than to reade or muse of new. Al-
waies remembred that every houre once at the least
we remit a little while the earnest consideration of the
minde: neither should we meditate any longer than we
have pleasure therin: for all wearinesse is hurtfull to
health,

How long we
should study
without in-
termision.

Afternoone
studie not ver-
y good.

*Luxuriantia
nocturna flu-
dissimilantia.*

Why studie
is better by
day than
night.

Plinie his di-
ligence to be
followed of
Students.

health, wearinesse of the body is euill, but wearinesse of the mind is woorse: and wearinesse of both woorst of all. For contrary motions drawe as it were a man in sunder & destroyeth life. But nothing is more hurtfull than studying in the night. For while the sunne shineth ouer vs, through the power thereof the pores of the body are opened, and the humours and spirits are drawen from the inner partes outward. And contrariwise, after the sunne setteth, the bodie is closed vp, and naturall heat fortified within. Wherfore to watch and to be occupied in minde and bodie in the day time, is agreeable to the motions of the humors and spirits: but to watch and to studie in the night, is to straine against nature, and by contrarie motions to impaire both the bodie and minde. Againe, by continuall operation of the aire opening the pores, there followeth exhalation and consumption of the vitall spirits, whereby the stomacke is greatly weakned, and requireth a renewing and repaying of the spirits: which may best be done in the night season when naturall heate returneth from without to the inward partes. Wherfore whosoever at that time shall begin long and difficult contemplation, shall of force drawe the spirites from the stomacke to the head, and so leave the stomacke destitute: whereby the head shall be filled with vapours, and the meate in the stomacke for want of heate, shall be undigested or corrupted. Well therefore saith Erasmus, Night watchings are thought very perillous. Notwithstanding I know that such as be godly students indeede, having alwaies in mind that notable saying of Plinius: That all time is lost which is not spent in studie, doe spare no time, neither night nor day from their booke. Whereof Plinie himselfe hath given a godly example, in that by his own testimonie, he wrote that most excellent worke, called the historie of nature, in the night, and at odde times: Yea, Galen in his olde age (as he writheth) was faine to eate Lettuce boyled, of purpose to make him sleepe,

slēpe, because in thy youth (saith he) of mine owne accord I vſed to watch. And againe he saith, I ſurmouſted all my ſchoolefellowes in ſtudie, not only in the day time, but also in the night. As foꝝ þowſt ſtudents, they muſt ſoꝝ lowe the example of Cleanthes, who in the night time by drawing of water, got where withall to find himſelfe in the day to ſtudie philofophie vnder Chrysippus. & as that exceilent Poet Plautus, who was faine (foꝝ his liþ) paining to ſerue a baker in turning a Querne or handmill, fuliſhē. that he miſt yet ſometime apply hiſ ſtudie. & the example of that noble King Alured or Alfred the firſt ſounder of the Uniuerſitie of Oxford, who deuided the day and the night into thre partes, and ſpent eight houres in eating, drinking, and ſleeping, and eight houres in hearing and deciding of cauſes, and eight houres in ſtudie: euē ſo may þowſt ſcholers beſtow eight houres in ſervice, eight houres in ſtudie, and eight houres in ſleep and dyet. Wherefore let not þowſt ſtudents diſdaine to doe ſervice in the day, that they may yet employ ſome time in the night. And if they ware pale with ouer much ſtudie, it is no reproche, but a very commendable ſigne of a god ſtudent. Yet would I haue none to ſtudie ſo much, that thereby they ſhould fall into ſickeneſſe, or become melancholike, as Homer w̄riteth of Ajax and Bellerophon. Thus much touching the time moſt conuenient for ſtudie: Nowe touching the place moſt fit for that purpoſe, I am of Quintilians minde, that to ſtudie abroade, where wee may haue libertie to looke farre about vs, either by riuere ſides, or in pleasant woods, or hilles, where the ſinging of birdes, or the aire may delight vs, is noſt ſo good as to ſtudie in a quiet cloſe place, be it chamber, gallerie, or cloſet. For thoſe things which delight, doe rather remit our cogitation, and withdrawe our intention then procure it. Wherefore, Demosthenes vſed to ſtudie in ſuch a place where no voyce could be heard, and where he had no

Better to be
pale with ſtu-
die than loue,

What place
is moſt fit for
ſtudie.

prospect, least that his eyes shoulde alienate his minde from his present purpose. Whose examples may teach all studentes, that a close place without noyse, not full of light is best to studie in : nay, one light (by Quintilians judgement) is sufficient. And that light which is, should not come directly againt our faces, for that is hurtfull to the sight, but it should come alwaies on that side which is contrarie to the penne hande. Also, to stande at our studie, or to leane vpon some pillow or Quilshion, as long as we may well endure it, is much better then to sit continually, because by that meanes, the blond and humours, may have more easie passage to all the partes of the bodie, and the excrementes may the better descende : for by much sitting and colde, many students in their olde age (if happily they liue so long) fall to the gout, to the dropsie, and such like. But I would haue students whether they stand or sit, alwaies to remember, That a measure is best in all things. And if it happen that we be cloyed with studie, then must we fall to recreation, and vse some honest play or pastime : yet so as Tully prescribeth, We may lawfully vse play and pastimes, but even as sleepe and other restings, at such time as we haue sufficiently ended graue and earnest causes, and the verie manner of our play must not be dissolute nor vnsober, but honest and pleasant. Whereof we haue a notable example in Valerius Maximus, of Scenola that learned Lawyer, who being wearied with lawe matters, was wont to recreate his minde with Tennis play, and therein is said to haue excelled. Yet sometimes he played at Dyce, and Tables, when he had bene long busied in well ordering the lawes of the Citizens, and ceremonies of the Gods. So so he sayeth, As in earnest matters he shewed himselfe to be Scenola, so in pastimes he shewed himselfe to be a man whom nature hath not made able to abide continuall labour. Likewise we reade of Socrates the philosopher, who not

*Lib. 10. cap. 3.
Off. 1.
How play is
to be vied.*

Lib. 8. cap. 8.

*Scenola optimè
jpsa lusisse tra-
ditur.*

Cir. 1 de Ora.

with

Withstanding he was adiudged by the Oracle of Apollo, to be the wised man in the world, yet for recreation he blushed not to ride upon a rabe among his little children:

And when he was laughed to scorne of Alcibiades for so doing, he answered him very prettily, Tell no body (saith he) that thou sawest me, vntill thou haue chilcken of thine owne. As who shoulde say, such is the affection of

A wrie on
swere of So-
crates made
to Alcibiades.

Parents towardes their children, that they are not ashamed oftentimes to play the children with them. But of recreation of the body I haue spokē sufficiently before, & now I will speake somewhat of recreation of the mind.

For there be some pastimes that exercise the mind only, Unlawfull as dice, tables, cardes, and such like, whiche because they games,

are accounted unlawfull games, and forbiidden even by

heathen writers, as by the sage Cato in his mozell p̄ces *Trecho lude,*

ceps, I will omit them: and if any student will vse them *aliam foras.*

he shall not doe it (by mine advise) yet I will rehearse

one example of dice playing, because it is famous. Caligula the Emperour (as Erasmus reporteth) when he played

Lib. 6. Apoph.

at dice, got more by lying and forswearing, than by true

play. And vpon a time, volding his turne of casting vns

The dice play
of the Empe-
rour Caligula

to his next fellowe, going south to the doore, he espied

two rich gentlemen of Rome passing by, whom straight

way he commaunded to be taken, and their gods to be

leisled to his vse. And so returning againe into the house

very ioyfull, he boasted, that he never had a more luckie

cast at the dice. As Caligula gaue those gentlemens gods,

so thinke I all is gotten that is wonne by ~~lying~~.

Therefor I let it passe, and returne to my purpose. There is

an ancient game called the Chesse, which was invented

after Polydorus Virgilinus, in the yeare of the world,

3635. by a certaine wise man called Xerxes, to mitigate

Play at the
Chesse.

the minde of hearts of Tyrants. For it declareth to a ty-

rant that maiestie of authoritie, without strength, helpe

and assistance of his men and subiects, is casuall, feeble,

and subiect to many calamities. This game is an earnest

exercise of the minde, and very commendable and convenient for students, and may easily be provided to be alwaies readie in their chambers. But for a mind wearied with studie, and for one that is melancholike. (as the most part of learned men are) especially those that be excellent, as Aristotle witnesseth; there is nothing more comfortable, or that more reviveth the spirits than Musick, according to that saying of Heesus,

*Proble Se. 9.
30. queſt. 1.
Quid omnes homines
qui ingenio clau-
rarentur, ap-
lancholi fu-
erant.*

*Nam nibil humanas tantas dulcedine memet,
Afficit, ac melice nobile vobis opus.*

And because it is one of the liberall sciences, it ought the moxe to be esteemed of students. And that for god cause. For by the iudgement of Aristotle, Musick is one of those four things that ought to be learned of youth in well gouerned common wealthes: and in the fourth Chapter of the same booke, he declareth that musick is to be learned, not onely for solace and recreation, but also because it moueth men to vertue and god maners, and proualeth greatly to wisedome, quietnesse of minde and contemplation. But what kind of musick every student shoulde vse, I referre that to their owne inclination. Howbeit the examples following may declare, that the Harpe of all instruments is most auncient, and hath bene in greatest pycce and estimation.

Politi. 8. cap. 3.

The commo-
dities of Mu-
sick.

The Harpe
the most an-
cient instru-
ment.

*Sam. 1. cap. 16.
Iib. 1. de Scu.
Sa. Tren.*

Orpheus that auncient Poet and Harper most excellent, (as the Poets surmised) bid with his Musick delight wilde Beastes, as Lyons and Tigers, and made them to follow him, and with his swete harmonie, draw stones and woods after him, that is to say, moued and qualifiid the grosse heartes and rude mindes of men. The Prophet David, delighted in the Harpe, and with the swete melodie thereof deliuereſ King Saul from the vexation of the euill Spirite. Marcius Fecinus speaking of himselfe sayeth, I also, (if I may make vnequall comparison)

parson) doe proue oftentimes at home, how much the sweete tune of the Harpe, and singing, doe prenaille against the dumpes of melancholie. And if every student could play vpon instruments, it were the more commendable, *fors* Themistocles (as Tully iuriteth) because he refused the Harpe at a feast, was compted vnlearned. And Socrates when he was olde, so much esteemed of spusike, that he was not ashamed being olde, to learne among boyes to play vpon instruments. And how comis *Eras. 3. Apoph.* fortable spusike is to all sorte of men, we may plainly perceiue by laboners, so the galienem, the ploughman, the carter, the carrier, easie the tediousnesse of their labour and journey, with singing and whistling: yea the brute beastes be delighted with Tonges, and noyses, as mules with belles, horses with trumpets and Chalmes, are of a fiercer stomacke to their appointed ministerie. Wherefore I counsell all students oftentimes to refresh their wearied minds with some sorte of melodie. *Fors* so shall they draine away the dumpes of Melancholie, and make their spirites moze lively to learne. And so I ende this treatise of labour.

Of Meate. Chap. 3.

After labour there followeth in the sentence of Hippocratis, whereby he giueth vs to vnderstād, that meat must be taken after we haue exercised. The necessarie whereof needeth no p̄mōe, considering that nature hath taught all living creatures to sache by sustenance to maintaine their lives. The infant new boorne sacheth to sache. The lambe, the calfe, the colt, yea the whelpes yet blinde gapest so the dugges of the daunce. *Fors* such is the state of man and beast touching the body, that the spirites, humoors, yea the sound substance of all partes doe continually walle and weare away: so that unlesse by nourishment other like be restored, of necessarie the whole body must

must shortly be consumed. For life may well be compared to the march of a lampe, which if it be not continually fed with sufficient oyle is soon extinguished. Against this necessary and naturall imbecilitie and mortalitie of mankind, God of his infinite prouidence and godnesse hath prouided food, whereby to repaire, to restore and counteruaile so long as his god pleasure is, the continual impairing and decaying of our fleshy. Wherefore it behoueth vs to haue a speciaill care and regard that we use such meates as may best nourish our bodies, and in no wise hinder our health. Which to perfourme it is necessary, that in meates we consider sixe things. First the substance, secondly the quantitie, thirdly the qualitie, fourthly custome, fiftie time, sixtie order. These sixe are briefly set downe in Schola Salerni, though not in like order as followeth:

*Qualem, Quid & Quando, Quantum, Quoties, ubi dandus:
Ista notare cibo debet medicus bene doctus.*

These sixe I shall briefly hanble as they are proposed.
The substance of meates.

Concerning the substance of meates, some are good which make god bloud, and some are ill which engender ill bloud. Which difference may easily be perceived by the view of the Treatise following diuided into three parts according to Galen. First I shall speake touching coyne or graine, next touching herbes and fruites, lastly touching lining and sensible creatures, and their partes pertaining to diet.

Of Wheate. Chap. 4.

Trithem.

Of all coyne or graine used in diet Wheate is the chiefest. Theophrastus describeth diversel sortes of Wheate, but the greatest difference in my judgement is in the colour, for some is browner or blacker, and other is whiter and fairer. The best kind of wheate was called in old time *Siligo*, whereof was made the finest bread called

Panis

*Lib. 1. de Ali.
fa.*

Panis Siligineus, which we call manchet, and was plentifull among the Romaines, and other Nations also subject to the Romaine Empire. And although Plinic p22
ferre the wheate of Italy before all other, confirming the same by the saying of the ancient Poet Sophocles: And *Ga.li.1.de.Ali.*
dog describe Italy so fruitfull of white Wheare: yet as *I* *fa.cap.2.*
thynke we haue as god Wheate in England, both red *Li.18 cap.7.*
and white as may be found in any Countrey in all Europe, and as god bread is made thereof, especially that of Yorke, which they call maine bread. Wheate in nature *Maine bread*
is manifestly hotte, and being laide to outwardly in a *of Yorke.*
medicine, is hotte in the first degré without any manifest *Galen.li.1.de.*
moysture. And touching the choice of wheate which *Ali.fa.ca.9.*
is best to make bread withall, Marchiolus perfectly describeth: Wheate whereof the best bread is made, *Li.2.Dios.*
should be harde, thicke, heanie, yeallow, bright, full ripe, *cap.78.*
cleane, growen in a fatte soyle. And if we cannot conveniently *What wheate*
proouide wheate that hath all the foresaide proper- *is best.*
ties, yet let it be such as Galen requireth. Let it be hard *Lib.1.de.Ali.*
wheate, that will not easily be broken betwane the fath, *fa.cap.2.*
let it be thicke or close together, not loose or open: let it be heauy or weighty, let it be of yellow colour. Of such wheate as this, may be made that bread which is best and most wholesome for youth and age, which ought to haue fine properties. First it must be well leavened, for *Wheat bread*
bread without leauen is good for no man. Howbeit in *ought to have*
England our finest manchet is made without leauen. *fine proper-*
ties. *Ga.li.1.de.Ali.*
Next it ought to be light, for thereby it is knownen that *fa.cap.2.*
the clamminesse thereof is gone. Thirdly it ought to be well baked, for bread that is ill baked is of ill digestion, and so grieueth the stomacke. Fourthly it must be temperately salted, for bread oversalte is a stopper, & bread ouer salt is a dzier. The fift thing is that bread shoulde be made of the best wheate, such as I haue spoken of before. These fine properties are briefly comprised in two ver- *ses in Schola Salerni.*

*Panis non calidus, nec sit nimis inmeteratus,
Sed fermentatusq; oculatus, sit bene coctus,
Et falsus modice, & frugibus validis electus.*

The smell of
new bread
very wholesome.

What bread
is best.

*Lib. 1. de Ali.
fa. cap. 2.*

*Lib. 1. de Ali.
fa. cap. 4.
Unleavened
bread is very
unwholesome.*

*Ga. li. de Ali.
fa. cap. 7.*

Processe of
time doth al-
ter mens sto-
mackes.

But the first verse containeth two other notes touching bread. The one is, that it ought not to be eaten hotte, because it stoppeth much and swimmeth in the stomacke by reason of his vaporous moisture, yet is the sauour of new bread very wholesome, and reuiueth one out of a sown, as Arnoldus saith. The other is, that we ought not to eat bread that is very stale or mouldie, soz it dieth the body and engendreth melancholy humors. Whereupon it followeth that bread to be best, which is made of pure flowre of good wheate, sufficiently leauened, somewhat salted, well moulded, well baked, neither too new nor too old: that is to say, after Doctor Boord, that it be at least a day and a night old, and not past fourre or five daies olde, except the loaues be very great, which definition Galen himselfe uttereth in these wordes: That bread is most easily digested, which is well leauened, and well kneaded or wrought, and well baked. Whereby it appeareth that all kinde of bread made without leauen is unwholesome, and after Galen descendeth slowly from the stomacke, engendreth grosse humors, causeth oppillations of the liuer, encreaseth the weakenesse of the splene, and breedeth the stone in the reynes. Wherefore cakes of all sortes, **Simmels**, **Cracknels**, **Bunnes**, **Wafers**, and other thinges made of wheate flowre, as **Fritters**, **Pancakes** and such like, are by this rule reiected. Seeing that wheate meale is not easilie digested, unlesse it be laboured with salt, with leauen, with mixture, with threshing, and with the Ouen. Wherbeit nowwe adayes common experiance proouesth in mens stomackes, that bread much leauened is hearie of digestion, and no bread is lighter than manchet, which is made of fine flowre of wheate having no leauen.

And

And by the soresaid definition all loaves that are not baked in an Ouen, but vpon irons or hot stones, or vpon the earth, or vnder hot ashes, are vnwholesome, because they are not equally baked, but burned without and raw within. And of such loaves as are baked in an Ouen, the greatest Loaves do nourish most, after Master Eliot, because the fire hath not consumed the moisture of them. But whether Bread be made in some of Spanchet, as is The greatest
vsed of the gentilitie, or in great Loaves, as it is vsed as
mong the yeomanry, or between both, as with the frank-
lings, it maketh no matter, so it be well baked. Burned
Bread and hard crustes, and Pasty crustes, do engender Burned crusts
adust choler, and melancholy humours, as saith Schola
Salerni.

Non comedas crustam, cholera quia gignit adustam.

Wherefore the vpper crust aboue and beneath shoulde be clipped away. Notwithstanding after Arnold, the Crofts good
crustes are wholesome for them that be whole, and haue for some.
their stomackes moist, and desire to be leane, but they
must eate them after meate, for they must ensoze the
meate to descende, and to comfort the mouth of the sto-
macke. Browne bread made of the courtest of Wheate Brown bread.
floure, hauing in it much branne, and that bread which
Galen calleth Autopyros, that is, when meale wholly un-
fisted, branne and all is made into bread, filleth the belly Brown bread
with the excrementes, and shortly descendeth from the loofeth the
stomacke. And beside that it is god for labourers. I haue
knowelth this experiance of it, that such as haue bene
vsed to fine bread, when they haue beene costaine, by eating Buttered
browne bread and butter haue bene made soluble. But wheat,
wheat is not only vsed in bread, but being sodden, is vsed
for meate, as I haue scene in sundry places, and of some
is vsed to be buttered.

But Galen himselfe (as he writeth) travelling into Lib. 1. de Ali.
the Countrey, for want of other stoe was faine to eate
sodden sa. cap. 7.

sodden Wheate in an husbandmans house: but the next day after, he and his mates that had eaten with him, were much grieved thereby both in stomacke and head. Whereby he concludeth that it is heauie and hard of digestion, but being well digested, nourisheth strongly, and strengtheneth a man much: wherefore it is good for labourers. Of Wheat also, is made *Alica* and *Amylum* mentioned of Galen, things not usuall among vs. Yet *Amylum* is taken to be Starch, the use whereof is best knownen to Launderers. Also *Alica Saccharata* is taken for Frumenty, a meate very wholesome and nourishing if it be well made, yet in digestion much like to sodden wheate.

As for the Turky wheate, French wheate, and such like strange graine, I will ouerpasse them, because they be not usuall in our Countrey of England. Yet of French Wheate I can say thus much by experiance, that in some partes of Lancashire and Cheshire they vse to make bread thereof for their houshold, being mingled together with Barley, but for the Winter time onely. For when the heate of the yeare increaseth, it wareth rancke of savor. Also, therewith they satte their swine, for which purpose it is greatly commended, and in my judgement, it is more fitte to feed swine than men.

More of bread shall be spoken hereafter when I entreate of other graine.

Of Rie. Chap. 5.

Rie bread.

Scale commonly called Rie, a Graine much vised in Bread, almost throughout this Realme, though moⁿe plentifull in some places than in other: yet the bread that is made thereof, is not so wholesome as wheate bread, for it is heauie and hard to digest, and therefore most meete for labourers, and such as worke or traueile much, and for such as haue god stomacks. There is made

made also of Rie mixed with Wheate, a kind of bread named müsseling or masseling bread, much used in divers Shires, especially among the family. Which being well made after the order prescribed in the Treatise of wheate, is yet better than that which is made of clean Rie, but that which is halfe Rie and halfe Barley is worse. Rie laid outwardly to the body, is hotte and dry in the second degree after Dodonans, whose authority I alledge, because Galen hath written little or nothing thereof, except *Typha* be Rie, as Master Eliot judgeth it: then is it in a meane betweene Wheate and Barley.

The tempera-
ture of Rie.

Of Barlie. Chap. 6.

Barly, whereof also bread is used to be made, but it doth not nourish so much as wheate, and after Matthiolus, troubleth the stomacke, maketh colde and tough iuice in the body, nourisheth little, and engendreth winde, yet some affirme that it is good for such as haue the gowte. Barly is colde and drye in the first degréé, (and as Galen saith) howsoeuer it be used in bread, or ptisan, or otherwise, it is of cooling nature, and maketh thinne iuice and somewhat cleaing. And in the tenth Chapter of the same booke, he saith that Barly bread passeth very fone from the belly. As of Wheate, so likewise of Barly there is great choise to be had, for some is better and some is worse. Yet all Barly generally, considering the nature thereof, is more mate for drinke than bread, and thereof is made the best malt to make ale or bierre. And though Barly be cold, yet it maketh such hotte drinke, that it setteth men oftentimes in a fury. With Barly is made Barly water passing good in hotte diseases to be used for a common drinke. It is best made with great Nationes, the stones being

In lib. 5. Dis. 5.

cap. 79.

Barly bread
good for
gowty folks.

Ga. li. 7. de
simp.

L. i. de Ali.

fa. cap. 9.

being taken out, with licorice shauen and clonen, with annise seede bruised and barley hulled, adding thereto (if you list) some cooling herbes, as Endive, Succory, Violet leaues, Strawberry leaues, Borage, Sorrell, Spinage, and such like, sodden to the halfe, then strained. And with the same water is made barley creame, straining it with Almonds blanched and punned. A dozen Almonds will make a pinte, wherein if you put two or thre spoonfuls of rose water, and a little sugar it will be pleasant.

Of Oates. Chap. 7.

Lib. 6. Simp.

Lib. 1. de Ali.
fa. cap. 14.Oate bread.
Janock bread.Oates are
bread, drinke,
and meate.

Oates, after Galen, haue like nature as barley, for they are dry, and digest in a meane, and are of temperature somewhat cold, also something binding, so that they helpe a laske, which I my selfe haue proued in cawdels made of oatemeale. Yet Galen affirmeth, that Oats are meate for beastes and not for men. Whose opinion in that point must be referred to the countrey where he liued. For if he had lived in England, especially in Lancashire, Cheshire, Cumberland, Westmerland, or Cozenwale, he would haue said, that Oats had bene meat for men. For in these partes they are not onely prouander for horses, but they make malt of them, and thereof god ale, though not so strong as of barley malte. Also of Oats they make bread. Some in cakes thicker or thinner as the vse is. Some in broad loaves, which they call Janockes, of which kinde of bread I haue this expe-rience, that it is light of digestion, but something windy, while it is newe it is mostly pleasant, but after a fewe daies it wareth dry and vnfauourably, it is not very agreeable for such as haue not bene brought vp therewith: for education both in diet and all things else, is of great force to cause liking or misliking. In Lancashire as I haue stene, they do not onely make bread and drinke of Oats, but also diverse sortes of meates. For of the greatest or

gretes as they call them, that is to say, of Dates first boyled and after lightly shaled, being boyled in water with salt, they make a kinde of meate which they call water potage, and of the same boyled in whey, they make whey potage, and in ale, ale potage: meates very wholesome and temperate, and light of digestion: and if any man be desirous to haue a tast of them, let them vse the advise of some Lankashire woman.

Sundry sorts
of meates
made of
oates.

Of Beanes. Chap. 8.

Beane, in cooling and dryng is very neare in a meane temperature. Græne Beanes before they be ripe are cold and moist: but when they be dry they haue power to binde and restraine. The substance of beanes is somes thing cleansing, and the huske is somewhat binding. Pythagoras the Philosopher gave sworth this saying as some interprete, Abstaine from Beanes. Because they make the sight dull, and raise vp ill dreames (as Plinie saith.) But how so ever Pythagoras meant it, true is that saying of Galen, be they never so long boyled, or any way vsed they are windie. And againe he saith, Beanes are a windy meate, and hard to digest. Wherefore they are meate for Powers, as the prouerbe is, and for ploughmen, but not for students. Being sodden they are vsed to be eaten as well greene as dry: the græne Beanes they vse to butter, the other they eate with salt unbuttered.

Of græne Beanes Galen giueth this iudgement. If they be eaten greene before they be ripe, the same happeneth to them which happeneth to other fruits which be eaten before they be full ripe: that is, they give very moist nou-
rishment to the body, and therefore full of excrements, and that not onely in the bowelles, but also in the whole habite of the body. Also of Beanes, in Leycester shire they make bread. I meane not horse bread (which is commonly done throughout England) but so; their fa-

G. lib. 7. Simp.

The nature
of Beanes.

Lib. 1. de Ali.

fa. cap. 19.

Lib. 7. Simp.

Beanes are

windy and

hard of di-

gestion.

Greene

Beanes.

Lib. 1. de Ali.

fa. cap. 19.

mily.

mily. But it can in no wise be wholesome, because it filleth the body full of wind: Notwithstanding I know that such as haue beorne brought vp therewith doe like it well. So great a matter is it, to vise any thing from our childhoode.

Of Pease. Chap. 9.

*Lib. 1. de Ali-
fa. cap. 21.*
Pease are bet-
ter than
Beans.

Three sorts
of Pease.

1

2

3

How Pease or
beans should
be eaten.

The sea-
soning of win-
dy meates.

Pifsum, Pease, after Galen are like in substance to Beans, and eaten after the same manner, yet they differ in two things. First in that they are not so windy as Beans. And next because they be not so abstergent or cleansing: and therefore they passe more slowly from the belly. There be three sorts of Pease common among vs in England. The first, garden Pease or hasty Pease: The second sort is called gray Pease: the third gréene Pease, both growing in the fieldes. The two first sorte are vsed to be eaten gréene before they be full ripe. First they are sodden, then buttered, salted, and peppered. But if any student lik to eate gréene Pease, let him spare no pepper vpon them, for that is a generall rule in Galen, for meates that be windy, whatsoeuer windinesse there is in meates, it is corrected by things that heate and extenuate. Pease are commended in *Schola Salerni* on this wise.

Pisam laudandam delegimus ac reprobandum:

Pellibus ablatis sunt bona pisa satis :

Sunt inflativa cum pellibus atque nocina.

Pease potage.

That is, they be wholesome to eate when the huskes be taken away, for if they be eaten in the huskes, they be hurtfull and doe inflate. But how they shold be eaten without the huske I doe not know, except it be in Pottage: for they are not wont to be blanchéd as Almondes, but there is made of them a kinde of broþ, or pottage called Pease pottage. Some make it with Pease boyled

boyled whole, but that is not god. Other streine the Pease after they be boyled, and that is best. And this kinde of pottage is commended of Arnoldus, vpon the Pease pottage said verles, soz it maketh (saith he) the belly laxative, good. and procureth brine, and unstoppeth the veines. Where-
fore it is wholesome at such times as folkes vse grosse and oppilitate meates, as on fasting daies. And in Eng-
land it is vsed accozingly, soz commonly Pease pottage is most eaten in Lent. If Pease be vnwholsome, then the bread which is made of it is vnwholsome, yet is it much vsed in Leylester shire. But I leave it to Rufficks, who haue stomaches like Ostriges, that can digest hard iron. And soz studentes I allow no bread but that which is made of wheat as before is mentioned.

At what time
Pease pottage
is most whol-
some.

Of Rice. Chap. 10.

ORice, after Galen is something binding, and *Lib.3. Sim.* therefore stoppeth oz bindeth the belly. And againe he saith: All men vse this graine to stop the belly: and *Lib.1. de Ali.* they boyle it as *Alica*, yet is it more hardly digested and *fa. cap.17.* nourisheth less, and is not so pleasant in eating. But we vse to make a kinde of Pottage with Rice, called Rice pottage, which being well made with god milke, and their spiced with Suger and Cinnamon, is verie pleasant, and easie of digestion, and restorative. Soz thus w^rth Matthiolus, There bee some that say, that Rice in- *Lib.3. Diop.* creaseth nature, being boyled in milke, with Sugar and *cap.58.* Cinnamon. And in the same place he saith, that it is ver-
ry god to be eaten in any kinde of laskes oz flours, espec-
ially being first v^ried and after boyled in milke, wherein
hot stones haue bene quenched. But if any list to make Rice pottage properly soz a floure, they may be made in floure how-
this manner. Take a god handful of oken bark, and they should
boile it in a gallon of running water to the halfe oz more. *Then*

Rice potage
good for a
floure how
they should
be made.

The Preface
to the herbes.

Then streine it and let it cōle, then take halfe a pound of Jordyn Almonds, and beate them in a mozter with the hilles and all on, after streine them with the soſelaid water, and ſo with Rice, make Rice potage. Rice may be beaten with Almond milke, and ſo it doth reſtoze and comfort nature. Hitherto I haue entreated of ſuch graine as is uſual among vs in b̄read and meates, as for other ſortes named of Galen *Legumina*, in English pulse, as fetches, tares, fengreeke, and ſuch like I ouer paſſe them, because they are not uſed as ſuſtance for man, but for medicine, or else as fodder for beaſtes. And now shall I ſpeak of herbes and fruites, I meane of thoſe that appertaine to diet, as they be uſed for meate, and not for medicine. For that belongeth to an other part of Phyſicke, though I know that there may be as Hippocrates ſayeth, medicinable meate. Which thing, as occation ſhall ſerue, I will brieſtly touch for the behalfe of ſtu‐dents. And of herbes I ſhall declare firſt ſuch as be hot, and after thoſe that be colde.

Of Sage. Chap. 11.

Hot herbes.

Of all garden herbes, none is of greater vertue than Sage: in ſo much that in *Schola Salerni*, it is de‐maunded.

Cur moriatur homo cui salvia crescit in horto?

The nature
of Sage.

As who ſhould ſay, ſuch is the vertue of Sage, that if it were poſſible, it would make a man immortall. It is hot and dry in the third degré, and hath thre ſpeciall pro‐perties, contained in theſe verſes following:

Salvia confortat nervos manusq; tremorem

Tollit, & eius ope febris acutis fugit.

Sage

Sage comforteth the sinewes : it taketh away shanking of the hands : it resisteth sharpe agues.

Now because it is god against palsies and comfor-
teth the sinewes and bjaine, it must needs be god soz for students.
Students, who are commonly cumbred with diseases of
the head. It may be vsed in way of meate as in the
spiring time with bread and butter, especially in May : An old mans
as I my selfe have knownen a man of soure score yeares ^{diet.}
and vpward, who soz his breakfast in Summer, vsed
to eate ffe oz seaven Sage leaves minced small with
a little salt, and in Winter as many blades of vnsent
lakes, dinking alwaies a draught of god ale after it, by
which meanes he preserued himselfe long in healthfull
state. Sage is vsed commonly in sauces, as to stuffe
beale, pozke, rosting pigges, and that soz good cause : soz Why Sage is
it dryeth vp superfluous moisture, & stirreth vp appetite, vsed in sauces.
Also of Sage is made a kinde of wine, which they call
Sage wine, in this manner. Put a little bag full of Sage wine.
Sage bruised in a quart of wine, and let it stand so a
night, then wring it out and vse it. This wine is god to
consume feame, and to comfo:rt the bjaine and sinewes.
Much after the same maner is made Sage ale. Yet some Sage ale.
vse onely Sage leavens whole as they grow, being first
cleane washed they put them in the bottome of a vessell,
and tunne Ale vpon them, so letting it stand soz thre oz
soure daies, vntill they draw it. Soz every galon of Ale
two handfuls of Sage will suffice : in operation it is
like to Sage wine. I my selfe have proued it very god
soz a rheume. Moreover Sage is vsed otherwise to be Sage and raw
put in drinke ouer night close couered, oz two oz thre
hours before we drinke it, soz so it is god against infec-
tion, especially if Rete be added thereto, as witnesseth <sup>put in drinke,
are good
against infec-
tion.</sup>

Schola Salerni.

Salvia cum Rute faciunt tibi pocula tua.



Of

Of Rosemarie. Chap. 12.

*Lib. 3 cap. 18.
Meth. m.*

Rosemary
good for
Students.
*Lib. 3 Dose.
cap. 7.3.*

Plenty of
Rosemary in
one part of
France.
Conserua of
Rosemary
flowers.
Lib. 1 p. 80.

A good deco-
ction of Ros-
emary for the
stomacke.

Another.

Next in vertue to Sage is Rosemary, and of much like qualitie. For it is both hotte and drye. Fernelius saith, that it comforteth the braine, the sinewes, the heart, and all the senses and memorie, and is good for trembling of the limmes, and for the Palsey. And therefore excellent god for Students any way vsed. Beside that (as saith Matthiolus) it sharpeneth the sight, if we eate dayly the flowers and leaues fasting, together with bread and salt: It is good also for coldnesse of stomake, for the Cholicke, and vomiting vp of meate, if it be eaten with bread, or made in powder and drunke in Wine. The vse of Rosemary in Bitchins is well knownen to all men. I would the herbe were as plentifull among vs in England, as it is in that part of France which is named Proviance, where it groweth of it selfe without setting, and is vsed for a common succell. Such as haue not the herbe, may yet haue the flowers preserued of the Apothecaries called *Conserua Anthos*, like in operation to the herbe: which I wish to be often vsed of students. Such as haue the herbe, may vse it now and then as Alexis preserueth to cleanse and comfort the stomacke, and to make a swete breath in this manner: Take Rosemary with the flowers or without, a handfull or moxe, leach it in white Wine a god space and put thereto, if you may, a little Cinnamon, then drinke it and wash your mouth therewith. The same wine without Cinnamon is god to wash the face and hands, for it maketh a very cleare skinne. I was lwest to put a handfull of Rosemary in a quart of white wine, and to suffer it to boyle in the quart vntill it were ready to be burned, and then to vse it, or halfe a handfull in a pint of Wine, and sometimes a few cloues withall. Which drinke by experiance I found greatly to comfort, both my stomache and braine. *ib.*

If you like not to be at the cost of Wine, seeth it in Ale, or This makes
pourest, and straine it with Ale and Wine. For being breath
so drunke, it is very god to open the obstructions of the and helath
liver and spleene, which is a speciall way to preserve wormes.
health: God therefore to be vised at the spring or fall of the
leaste for a walke together. And so was I wont to vse A. An excellente
grimony to prevent a dropsic. If any man list to make a electuary of
persed Eleetary of Sage and Rosemary, to comfort the Sage and
Stomacke and breaine, and to make a sweet breath, he may Rosemary.
compound it after Alexi, in this manner: Take of Sage
two ounces, of Rosemary flowers halfe an ounce, of
Cloues fine drammes, of Cinnamon one dramme and an
halfe, of Nutmegges one scruple, bray every thing, and
with hony or Sugar make an Electuary, and give there-
of in the morning halfe a sponfull: then drinke a little red
wine wherein is boyled a little Sage, and this doe every
day vntill you haue your purpose.

Of Borage. Chap. 13.

Borage, which of Galen is named Buglosse, is hotte The tempera-
and moist in the first degré. But in gardens there ture of Bo-
is found another herbe, commonly called Buglosse, dif- rage.
fering from Borage both in leafe and flower. And after
Dodoneus, Buglosse and Langedebæse are cold and dry Borage is
not farre from the meane temperature. No garden herbe good for
is more conuenient for students, then Borage or Bu- illudents.
glosse, because of those five thinges whiche be enemies to Lib. cap. 7. de
studie, as Marsilius Ficinus writeth, that is to say, Stud. sanit. et.
Fleume, Melancholy, Venus, Satiety, and morning Five great
sleep. Two of them, that is to say, Fleume and Melan- enemies of
choly, are well holpen by the vse of these herba. For thus studie.
writeth Galen of Buglosse, whiche is to be understande Lib. 6. Simp.
likewise of Borage. Buglosse is of hotte and moist tem-
perature, therefore being put in Wine it is thought
to cause ioye and myrrh. And being sodden in Meli-

Why borage
leaues are
vied in wine.

Conserua of
Borage and
how it is
made.

Borage water.

How to drink
a distilled wa-
ter.

crate, it is good for them which haue the cough. Where-
by it appeareth, that to put Borage leaues in wine, is
no late inuention, and is done for god cause, and to be
frequented of Students. Such as haue not the herbe
ready, may yet haue Conserua of Borage flowers, or
Buglosse flowers, which may be made as followeth.
Take Borage flowers or Buglosse when they are full
ripe, and may easily be pulled from the stalle, poune
them small, then take for one ounce of the flowers, thre
ounces of Sugar: put in your Sugar by little and little,
and incorporate them well together, put it vp in a Gab-
ly potte, and sunne it for twentie or thirtie daies, and
keape it for one yeare. But he that will not be at such
cost, may yet distill the herbe with the flowers, when it
flowreth, and vse to drinke the water with wine, or of it
itselfe with a little Sugar if neede be, whiche also is a god
way to take any distilled water. The water of Borage
or Buglosse being drunke with wine doth comfort the
braine, and the heart, and increaseth memorie and wit,
and engendreth god bloud, and putteth away melancho-
ly and madnesse.

Of Baulme. Chap. 14.

The tempe-
rature of
Baulme.

Baulme water
& the proper-
ties thereof.

BAULME, after Auicen, is hotte and drye in the second
degree: an herbe greatly to be esteemed of Students.
For that by a speciall property, it drincketh away heani-
nesse of minde, sharpneth the understanding and the wit,
and increaseth memorie: other vertues it hath also which
be declarred at large by Gesnerus, in his booke of distillati-
ons, where he teacheþ to draw water from this herbe as
followeth. Take banyme with the whole substance, shred
it small and bay it, and lay it to stepe a whol night in
god white wine, or sacke with grosse Cinnamon, in an
earthen vessell well couered & stopped, on the mo;ow di-
still it. This water hath the properties aforesaid & may be
drunke

Dynke of it selfe with sugar, or mingled with good Gas-
coigne wine. And if any list to make a perfect water, and
expert against melancholy, let them take Bugloss, Bo-
rage and Balme, and distill them together: soz this wa-
ter is highly commended of Marsilius Ficinus, in the re-
mades of melancholy.

An excellent
water for stu-
dents.
Llib. 1. cap. 10.
de Stu. fa. 10.

Of Hyssop. Chap. 15.

Hyssope is hotte and dry in the third degré, whose
vertues are briefly comprehended of Schola Salernitana
in these veres:

*Hyssopus, herba est, purgans & pectora phlegma.
Ad pulmonis opus cum melle coquendam aga,
Valibus eximium ferunt prestatre colorem.*

Of Hyssop is made a wine named Hyssop wine, which
helpeth by drinking thereof diseases of the brest, the
lodes, the lungs, the chortness of wind, and an old cough,
all which effectes may be wrought by the use of Hy-
ssop. When I was much troubled with rough and cold I
was lured to make Hyssop ale after the manner prescri-
bed of Sage ale, sauing that I put in an ounce or two of Hyssop.
liquozice thinne cutte in slices, whereby in that case I
have been much eased. Also soz the same purpose you may
distill the herbe, and use the water distilled after the ma-
ner aforesaid.

Syrup. of

Hyssop ale.

Of Mint. Chap. 16.

Mint is hotte and dry in the third degré. Whereof
there be diverse kindes both of the garden and field, but
one most fragrant in sauour, which is called Hyper-
Mint, and is ysed to be put in puddings; and is found
by experiance to comfort the stomacke, and helpe digesti-

C it on,

*L. 3. Disf.
cap. 35.*

A good lotion
for the teeth
and mouth.

Powder of
Mint good to
kill wormes.

on, besyde that it giueth a pleasaunt bverdure in eatynge,
and one passing propertie it hath, and that very profitabyl
soz Students, because it stirreth vp the mind by smel-
ling to it, as Matthiolus wryteth. Therefoze of it may
be made a god posse soz Students, to smell to oftentimes:
and if any be troubled with ill sauour of the mouth, and
rottennes of the gummes, they may boyle of these Mints
in white wine with a little vineger, and when it is cold,
wash their monthes and gummes therewith, and after
rubbe them with powder of vyz Mints. The same pow-
der also is very swete, and an approued medicine soz the
woymes in childeren oz old folkes. If it be taken fasting in
warme milke. Whiche thing also is confirmed by Schola
Salerni.

*Menitur Menta, sicut depollere lenta
Ventriss lumbricos, stomachi vermesque nocinos.*

Of Time. Chap. 17.

C. d. 6. Simp.

Powder of
Time good
for Students.

Time is hotte and drye in the third degré, the vse
whereof in the Cholickē and stone is well knownen
to the Physitians, and the vse of it in Hitchin is well
knowen to all men. Beside that, (as Aetius reporteth)
it may be dyed and made in powder, and vsed soz sundry
god purposes, but one way specially it serueth our tyme:
That is, thare drammes of this powder, mixyd with a
draught of Drimell, doth purge melancholy humors
and dulnesse of the senses procedyng of melancholy, and
the same potion also giueth clearnesse of sight, and helpeth
the paine of the eyes, if it be taken fasting, or before supper.
The same powder is god also soz the gowte, soz
swelling of the belly and stomacke, soz paine of the bow-
els and loynes: and soz want of Drimell, it may be taken
in a draught of white wine.

Of

Of Sauerie. Chap. 18.

Sauery after Maister Eliot, purgeth fume, helpeth digestion, maketh quicke sight, prouketh brine, & stirreth vp carnall appetite. It is hotte and dry in the third degré, and one god propertie it hath, whereby it is god for students, in that it doth quicken the haine by smelling thereto, and raiseth vp one out of a lethargy, as faith Fernelius. Beside that, it doth strengthen the stomacke that is prone to vomit, it may be taken as I haue said of Wine, being drie and made in powder, and supped off in a rere egge, or else boyled in wine.

How Sauery
may be taken.

Of Penyroyall. Chap. 19.

Penyroyall is hot and dry in the third degré, and doth extenuate heate, and decocit resormeth the stomacke oppressed with fume, it doth recover the saint spirit, and expelleth melancholy by siege: it may be taken as I haue said of Wine and Sauery.

Of Towne Cressis. Chap. 20.

Towne Cressis, or garden Cressis is hotte and dry in the third degré. It may not be eaten alone, but with cooling herbes, as Lettuce, Sozrell, or purslane. For so is the heate qualified, and that is the best way to make salets, to mingle hotte herbes and colde together, except a man doe it of purpose to cole or heatc. The often eatting of this herbe in salettes, doth give a sharpnesse and readinesse of wit. And one medicine I will write which I haue read in an olde witten booke of this herbe, that if For a laske. any haue an extreme laske, if he drinke but a dramme of the sedes thereof in powder in a draught of red wine, or cold water, sise or seven mornings together, not receyving any thing in two houres after, he shall be holpen, if it be cureable.

Of Rue. Chap. 21.

*Ged. & Simp.
cap. 61.*

Rue or Herbe grace is hotte and drye in the third de-
gree; the vertues whereof are pithily set forth in
Schola Salerni.

*Ruta facit caustum, dat lumen, & ingerit astum,
Coda facit Ruta de pulicibus loca tuta.*

Four properties of Rue.

Which verses containe four properties of Rue. The first is, that it sharpeneth the sight, which effect is wrought either by eating of it greene, as it is there mentioned.

Ruta comedat recens oculos caligine purgat.

Or else the iunce of Rue together with the iunce of Rosemary and hony being clarified, and made vpp into an ointment, and vsed to be put into the eyes. The second property is, that Rue abateth carnall lust, which is also confirmed by Galen where he writteþ of Rue. It is of subtilt ſubtance, and breaketh winde: wherefore it is good againſt inflations, and abateth lust: and digesteth and drieth very strongly. Yet Schola Salerni in this point maketh a diſference betweene men and women: for they lay:

Rue viris coitum minuit, mulieribus auget.

Because the nature of women is waterish and cold, and Rue heateth and dryeth, therefore (say they) it stirreþ them more to carnall lust, but it diminueth the nature of men, which is of temperature like unto the aire, that is, hotte and moist. The third propertie is, that Rue maketh a man quiete, subtil, and inventiue: by reason that by heating and drying, it maketh a mans ſpirites subtile, and ſo cleareth the wit. The fourth is, that the water that Rue is ſodden in, being cast and ſprinkled about the house,

house, rideth away fleas and killeth them. Beside these so; said p[ro]perties, which be all very profitable so; stu-
dents, Rue hath a specia[l]l vertue against poysone, insomuch that the very i[n]uell of Rue keppeth a man from infec-
tion, as it is often prooued in time of pestilence: so; a
Hosegay of Rue is a god preferuative, but being recei-
ued into the body, it is of much greater force. So; as Di-
escorides w[rit]eth, It is a remedie against deadly poysone,
if the seede be dranke in a draught of Wine. The leauies
eaten by themselves, or with wall nuttes and drie figges,
are very good against poysone: and may be vsed in like ma-
ner against the byting of venomous wormes. Arnoldus af-
firmeth that the eating of Rue in the mo[ri]ng with figgs
and sweete almondes, preferueth one from poysone. Any-
true is that medicina and approued of King Mithridates, King Mithri-
dates medi-
that if any doe eate fassing two drie wall-nuttes, as many
figges, and twentie leauies of Rue with a graine of Salt,
nothing which is venemous, may that day hurt him, and
it preferueth against the pestilence.

Dill Chap. 22.

Dill is hotte and drye in the second degré. The *G. II. 6. Simp.*
seades be chieflie occupied in medicina, and of the
graine herbe, Galen w[rit]eth that it procureth sleepe.
Wherfore in olde tyme they v[er]s[ed] to weare garlands of
Dill at their seastes. Also one olde saying I haue heard of
this herbe;

That whosoeuer wear eth Verain and Dill,
May be bold to sleepe on every hill.
As who shoulde say, such is the vertue of those two herbes
that they preferueth a man from all outward harme.

Of Sperage Chap. 23.

Sperage is temperately hotte and moist, the seades,
herbe and rootes are vsed in medicina chieflie so; the
stone

L. 1. de Ali. fa. 1. lib. 4.
Stone and strangurie. For the seedes, or the rootes, or the herbe it selfe, boyled in white Wine and drunke, greatly helpeth such as haue the stone. **Sperage** is vsed also to be eaten, as appeareth by Galen, where he sayeth : All kindest of Sperage are good for the Stomacke, they prouoke vrine and give little nourishment. And as Auncen writeth, the eating of them both amend the sight, soften gently the belly, purgeth the brest, the bowels and the reynes, and maketh a god sauour in all the body, but the vaine then stinketh. By mine advise such students as be troubled with grauell or stone, shall vs Sperage. Alisander, Cromell, and such like herbes in Halettes, at their first budding forth, or else make possest with them.

Fen. vlt. lib. 4.
 Medicine for
the Stone.

Of Lonage. Chap. 24.

Lonage is hotte and dry in the third degré, the seedes and rootes be most vsed in medicina, and be of like operation to Persely and Fenell. The seedes may be taken being sooken all night in white wine, or boyled together with the like quantitie of Anniseedes and Fenell; for otherwise, they trouble the body greatly, for they purge both vp and downe strongly.

Of Grummell. Chap. 25.

Lib. 3. cap. 141.
Grummell is hotte and dry in the second degré, not vsed in meates but in medicina, especially the seedes haue this operation, after Dioscorides. Grummell which is so called for the hardnesse of the seede, is of this force : that the seede being drunken in white wine, breaketh the stone, and prouoketh vrine. An easie and a necessary remedie for many students.

Of

Of Coriander. Chap. 26.

Coriander commonly called Coliander, the seede is most in vse, and is moderately hotte and dry, which is proued by that it breaketh windo, and resolueth impostumes, though Dioscorides thinke it to be of cooling nature, *Lib. 3. cap. 62.* It is thought to be very hurtfull, and to cause madnesse, and therefore reckoned of Dioscorides among poysion. Which is to be vnderstode (as Matthiolus vpon *Llib. 6.* the same place notes) of the immoderate vse thereof, and especially when it is not prepared. So it should never be vied neither in meate nor in medicin, except it hath bene first steeped in vngar by the space of thre daies. It is vised to be made in comfites, which in my iudgement are most wholesome for students of all other sortes. For being eaten after meate, they doe not onely strengthen the stomacke, but also represse the vapours ascending to the head, and therefore good to stay the reume, which is a common and continual adversary to students. And Simeon Sethi affirmeth that Coriander seede is good for the stomacke, and doth strengthen it and keepe the meate vntill it be digested. Whiche last propertie is very god to helpe a reume, because that commonly it procedeth of Indigestion. Wherefore I advise all such as be much troubled with reumes, to vse after their meales some Coriander Cumfits. For by eating Coriander Cumfits last after meate and by chewing Pellitorie of Spaine first in a morning fasting, I my selfe haue beeene much eased of reume: and I dare auouch that whosoever will vse it often, if he be not cured of the reume, yet he shall be greatly eased.

Coriander
Cumfits good
for students.

Coriander
Cumfits good
for a reume.

Of Senuie Chap. 27.

Sennie bringeth forth that seede whereof Mustarde is made. After Galen mustard seedes be hotte and drye

lib. 2. Symp.

Dye in the fourth degréé, and are much used in medicine, especially to purge the head. The vertues of them are briefly set forth by Schola Salerni.

Est medicinum grumen siccum calidumq; Sinepi:

Dat lacrymas, phlegm, caput soling, veremur,

Mustard feedeth the eyes to water: it purgeth

the braine, it withstandeth poyon,

The force of the sene is well perceived, by eating of mustard, soz if it be good, in striking to dape, we are straightway taken by the nose, and pouoked to nose, which plainly declareth that it come pearceth to tho

Mustard for whom it is
good.

A medicine to cleare the voice good for fingers.

For a tetter or ringworm.

Pottage of
Mercurie
good to loose
the belly.

braine. Wherefore as it is a god sauce, and procureth appetite, so is it profitable for the paullie and soz such students as be heane headed, and browne, as if they would fall a sleepe with meate in their mouthes. And if any be given to Musick and would faine haue a cleare voyce to sing, let them make Mustarde sudes in powder, and worke the same with honnie into little balles, of the which they must swallow one or two downe every morning fasting, and in short time they shall haue verie cleare voices. And soz a tetter or a ring worme, a little Mustard laid vpon it within few daies will cure it.

Of Mercurie. Chap. 28. and elsewhere

Mercurie is not that herbe which is called in Latine *Mercurialis*, but (as I thinke) it is that which of Matthiolus is named *Bonus Henricus*, of hotte, and dry temperature, and is found by experiance to loose the belly and to purge choler and fleame. Insomuch that diverse who haue bene grieved with the ague, by often vsing of potage, made chiefly of Mercurie, beetes, and Drages, haue bene delivred by that meanes in short time

time. And it is a common prouerbe among the people,
Be thou sick or whole; put Mercurie in thy boale.

Of Mallowes. Chap. 29.

Mallowes are hotte and moyst in the first degré, being v̄sed in pottage they lōse the belly, and are good for such as be costiue, so saith *Schola Salerni*:

Dixerunt Maluum veteres, quod molliat aluum.

The rotes of wilde Mallowes or garden Mallowes, being made cleane from the earth and washed, and at the one end first a little scotched with a knife, and then rubed hard vpon the teeth, taketh away the sliminesse of them and maketh them very white. But of all things that I haue proued to make the teeth white, and to p̄serue the gummes from putrefaction, Masticke is best: Which must be beaten to powder, and laid vpon a linnen cloth, suppose a corner of the Towell that you dry your face withall, and rubed hard for a space vpon the teeth, and the mouth after washed with cleane water. This practise v̄sed once in a moneth, keepeþ the teeth faire and maruellously p̄fereñeth the gummes from corruption. And if you chew a graine or two of Masticke in your mouth, it will draw water abundantly.

To make
white teeth.

Of Persely. Chap. 30.

Persely is hotte in the second degré and drye in the third. It is of piercing & cleansing nature, and there-
by dissolueth windes, prouoketh urine, and breaketh the stone. The chiese vertue of Persely is in the rote, the next in the seede, the leaues are of least force, yet of most vse in the kitchin. And many vse to eate them not onely with flesh or fish, but also with butter in a morning, & that so-

good

*I. i. 5. M. b.
one. cap. 7.
Percely, wry
as is cuill.*

god cause, for by the iudgement of late writers, Percely is very convenient for the stomacke, and stirreth vp appetit and maketh the b^eath sweete. Yet I read in Fernelius, that Percely shoulde be ill for the falling sicknesse, for young children and for women that giue sucke: so for he saith, it procured their fites which have the falling sicknesse, and is ill bothe for the nurse which giueth sucke, and for the child which sucketh.

Of Fennell. Chap. 31.

*Four properties
of Fennell.*

Fennell is hottē in the third degré, and dry as it were in the first. Whether it be greene or red of colour, I thinke there is no difference in operation, though the common people iudges otherwise, as they do also of Sage. For the red Fennell or red Sage (as they think) is of greater vertue. Schola Salerni setteth forth four properties of Fennell in two verses,

*Bu duo dat Magistrorum, febres fngat atque venenum,
Ex purgat stomachum, lumen quoque reddit acutum.*

*The vertues
of Fennell
seedes.*

Fennell is holosome for the ague; it aoideth poison, it clea[n]eth the stomacke, it sharpeneth the sight.

*Fennell cum
fites.*

The seedes of Fennell are of greatest vertue & most in use: being eaten they brea[k]e winde, prouoke b[le]eding, and open the stopping of the liver and spleene. And in women they bring downe their termes, & increase milke in their breasts: and therfore god to be vised of nouries. Students may use them being made vp in cumsfits, wherein I my selfe haue found great commodities, as being often graciued with windinesse of the stomacke.

Of Anise. Chap. 32.

Anise is hottē and dry in the third degré. The herbe is little used, but the seedes altogether. They may

may be either eaten or drunke, whole or made in powder. *Schola Salerni* compyseth two speciall heuytes thereof in one verse,

Emendat visum. stomachum confortat. Anisum.

It helpeth the sight, and conforteth the stomake.

Beside that it maketh swete breath, procureth vaine, clenseth the reines, canseth abundaunce of milke in women, and encreaseth sperme, it is vsed to be made in cumfits; and so is it best for students. And if any be grieuen with the collicke or stone, it shall be god to put Anise seedes or Fennell seedes in their bread, whole, or being made in powder, it may be easly wrought vp with the dough.

Anise seedes
cumfits.

Bread for such
as haue the
collicke.

Of Cummune. Chap. 33.

Cummune is hotte and drye in the third degree, the sevre is chiefly vsed and not the herbe, nor rinte. It is little vsed in meates, but often in medicines, to provoke vaine, and breaue wnde. For one that hath a stinking breath, if it procede of corrupt summe, rising from the stomake, it may be vsed thus: Take two handfulls of Cummune and boyle it in a pottle of god white wine, till halfe be wasted, then streine it, and drinke it first in the morning and last at night fiftene daies together halfe a pinte at a time, hott or colde. The same wine also is god for the collicke, and for the rough. And Cummune seedes sodden in water, if the face be bathed with the same, doe cause the face to be clearer and fairer, so that it be vsed now and then, for the often and much vsing of it doth make the face pale: god therefore for such as be high coloured. In *Machiolus* I reade a pracie to be wrought with Cummune seedes, and (as I thinke) hath bene vsed in time past of monkes and friers. They that counterfaite holinesse and leaneenesse of bodie, doe often vs Cummune seedes in their meates, and be perfumed therewith.

For anvisa-
tory breath.

To beautifie
the face.

*Lb. 3. Dis.
cap. 60.*

Of

Of Carewayes. Chap. 34.

Galen.lib.7.
amp.

Lib.3.cap.57.

Good bread
for such as be
troubled with
winde.

Careway
cumfits.

Carewais the seide which is most vsed in medicines
is hotte and drye almost in the third degré. The
vertues whereof are well set forth by Dioscorides: it
prouoketh vrine, it is good for the stomacke, it maketh
the mouth sweete, and helpeth concoction. Wherefore
they are much to be vsed of students, who commonly doe
neede the soysalit helpe. The herbe and roote be also
in use, soz so saith Matthiolus; The herbe is vsed to be
eaten, and the roote likewise, being boyled as Parseneips.
Moreover he saith that in Germanie they vse to put
Careway siedes whole in their bzed, and to spise their
meates therewith as they doe in Italy with Annise and
Fenell. Wherefore I advise all students that be trou-
bled with winde in the stomacke or belly, to cause Fenell
siedes, or Careway to be wrought vp in their bzed.
And if they list they may boyle any sort of them in white
wine as I hane sawd of Cummin, and vse the decoction in
like maner: and in mine opinion these are the better. For
the same purpose Careway siedes are vsed to be made in
Cumfits, and to be eaten with Apples, and surely very
good for that purpose, soz all such things as breake winde,
would be eaten with other things that breake winde.
Which may suffice to haue warned once for all. And if
they be eaten alone, they be very wholesome.

Of Colewertes. Chap. 35.

Colewertes are hotte and drye in the first degré,
they are vsed to be eaten, especially the Cabage
Colewertes. Which being boyled are verie good
with Beefe, together with vineger and pepper. The
vertues of Colewertes are well described by Schola
Salerni.

Iuu

Ius canlis soluit, cuius substantia stringit:

Vitisque quando datur, venter laxare patatur.

The broth of Coleworts looseth the belly : The substance of them bindeth : but both taken together are laxative.

Arnoldus affirmeth the Coleworts engender melancholy humors, and ill dreames, and that they hurt the stomacke, nourish little, dull the sight ; all which qualities be very noysome to Students. Wheresoever I counsell Lib 2 cap. 413. them not much to vse Coleworts. Dioscorides witteth that if they be eaten last after meate they preserve the stomacke from sursetting and the head from drunckenes.

Peasome wryte that if one would drinke much wine A practise to so; a wager and not be drunke, but to haue also a godd preserve a stomacke to meate, that he shoulde eate before the banquet raw Cabage leaues with vineger so much as he list, man from and after the banquet to eate againe fourre or five raw leaues, which practise is much vsed in Germanie, as Marchi. vpon the preface of Dioscorides noteþ, where he The contrarie saith that the Vine and the Coleworts be so contrarie by etie betweene nature, that if you plant Coleworts neare to the rates of the Vine and the Colewort. the Vine, of it selfe slaketh from them. Therefore it is no maruaile (saith he) if Coleworts be of such force against drunckenesse ; and that the Germanies vse it dayly at their tables to anoide drunckenesse. But I trust no student will prove this experiment, whether he may be drunken or not, if he eate Coleworts leaues before and after a feast.

Of Basill. Chap. 36.

BASILL is hotte in the second degré, and somewhat G. 4. L. 3. Simp. moist. for the which cause it is good to receive it inwardly: but outwardly applied it doth digest & concoct. Pet Galen saith, that many doe eate it with oyle and vineger. With vs in England it is not vsed to be eaten,

D.

but

but yet greatly esteemed for the swete sauour therof, which of some is thought to comfort the braine, and to open and purge the head: yet to a weake braine it is hurtfull by reason of the strong sauour, and causeth headach, as I my selfe haue proued. And one thing I reade in Hollerus, of Basill, which is wonderfull. A certaine Italian, by often smelling to Basill, had a Scorpion bredd in his braine, and after vehement and long paines he died thereof.

*Lib. 1. cap. 1.
A frane tale
of Basill.*

Of Maiorame. Chap. 37.

Gra. li. 8. Simp.

To prouoke
sneezing and
purge the
head.

Maioram is hotte and drye in the third degré, an herb much esteemed of all persons, for the pleasant smell therof. I meane that which is called Maiozam gentle. The herbe being made in powder and given with meate, or drunke in wine, doth heate the coldnesse of the stomacke and comforsteth digestion. And the powder of Maiozam with a little ginger dravven vp into the nose, or the gréne herbe a little dryed and put into the nostrils, doth prouoke sneezing, and gently purgeth the head.

Of Spike and Lauender. Chap. 38.

*Marb. lib. 1.
Diss. cap. 6.*

A lotion for
the pal sic.

Spice and Lauender be both of one nature, both hotte and dry in the second degree compleat. That which we call Lauender is thought to be female of this herbe, and Spike the male. The chiese vse is of the flowers, which being of fragrant sauour, be dyed and laid among lynnen, or else they are distilled, and a very swete water is dravven frō them. Which water being sunned for a time is not only swete of smell, and therefore comfortable to the braine, but also is good for the pal sic, and all other infirmities of the braine proceding of cold, if the temples, the holownesse under the eares, the nape of the necke, be washed therewith. Pea two or thre spoonfulls of the water

water being drunke, recovereth the speach being lost, and
removeth one from a swone. Wherefore not without cause the herbe is reckoned of *Schola Sal.* among thole things that cure the palsie.

Salvia, Castoreumq., lauendula, Primula veris,

Nasturt. Thanac. hec sanant paralyticam membra.

What is to say, Sage, Calotropie (that is the stones of the beast Calotropis) Lavender, Primrose, Water Cress and Tansie, cure and heale members infested with the palsie.

Of Lillie. Chap. 32.

Lillie is hotte and drye of qualitie, both the flowers, leaves, and rotes are vsed in medicinae, but not in the hutchin. The flowers are commended in the Gospell for beatitie, and preferred before the royaltie of King Salomon. Wherefore they are a great ornament to a garden or in a house, yet the smell of them is discommended and accounted ill for the plague. They be of two sortes, white and red. As for wood lillies, called in Latin *Lilium corniculatum*, so much vsed and esteemed in Germanie as Matth. 13. 39. Matt. 13. 39. Cap. 120. *pheasantalis*, I say nothing of them because they are not vsuall in gardens.

Of Floure Deluce. Chap. 40.

Floore Deluce is hotte and drye in the third degré. The rote is only vsed in medicine, the flowers in adorning the house. One medicine I haue read to be made with this herbe, which I will set downe for the behoefte of students. Take a new laid egge, powring out the white, put into the yolle so much of the juice of the rote of flower deluce, as was of the white, after set the same egge a while in hotte embers, which being sufficiently warmed,

D y warmed,

warmed, sup off fasting in the morning, and the patient shall after send sweth a maruellous abundance of water, and so be eased of the dypsic. Or else you may take a draine or two of the dycie rote made in powder, and drinke in whey clarified, so, so it is god also to purge the dypsic water. And if you put a little cinamon to the juice of floure delice in the egge yolke, it is a very god medicine for the shedding of nature, as hath bene often proued.

*Ad genit.
rheum.*

*Per. li. . mesh.
cap. 18.*

For the stone
in old folkes
or children.

Two generall
waies that
diseases doe
grow by.

Gilflowres
good for sun-
day diseases.

*L. 2. Diaf.
cap. 153*
An easie me-
dicine and
excellent for
the plague.

Pionie is of two sortes, male and female, the male is of more effect in medicine, and is hot and dry in the second degré. The leafe, rote and flowers are in use. The rote being made in powder and drunke in wine, doth ease the paines of the reines and bladder. And the powder of the seedes of Pionie, being ministred in meate and drinke to children, doth send sweth the stone beginning in them, god therefore to be used in youth of such as have the stone by inheritance, from their parents, by a tenure called corrupt nature. Or else have gotten it by purchase, through intemperance. By which two waies the most part of diseases doe growe.

Of Giliflowers. Chap. 42.

Giliflowre is of sundry sortes and colours, the purple flowres are of greatest vertue, and are of hot & drye temperature. As they are in beautie and sweetenesse, so they are in force and wholsomnesse, they may be preferued in sugar as Rosas, and so they are very god against the plague or any kinde of venome. Also for the falling sicknesse, paullie, giddiness, crampe, but for the pestilence Matthiolus saith. The juice of the whole herbe taken the weight of fourre oynches helpeth such as be infected with the plague. Spozonier the leaves of the flowres put

put into a glasse of Wineger, and set in the Sunne for certaine daies, vnde make a pleasant Wineger, and very god to revue one out of a swone, the nostrilles and temples being washed therewith: And is god also to p^re-
serue from the pestilence, being dayly vsed in like manner. As so^r winter Gilliflowres of all sortes, they are of much like temperature, and vsed in medicine, but not in meates. Yet so^r their swetenesse they are w^othily cherished in gardens.

Vineger of
Gilliflowers,
excellent for
diuerse pur-
poses.

Of Germanander. Chap. 28.

Germanander is hotte and drye in the third degrēe. It
is much vsed in medicine, but not in meates. Yet if
the grēne leauers cleane washed be eaten fasting, it is a
good p^reservative against the plague as March. repos^r,
teth. Because it is something bitter, it may best be ea-
ten with great raysons cleane washed, and the stones
first taken out. It is called of some *Febrisfuga* (saith he)
because the decoction thereof being drunke certain daies, A good medi-
driveh away Tertian agnes. And no maruaile if it hel-
peth Tertian agnes, for it openeth the liver and spleene,
and auoydeth choller. For which purpose this decocti-
on may greatly helpe. Take a quart of white Wine,
and boyle therein an handfull of Germanander, halfe an
ounce of Sene, a quarter of an ounce of Fennell seedes, An excellent
and if you put as much Parsely seede thereto, it doth medicine for
not onely open the stopping of the liver and milt, but any kinde of
also helpeth the strangury and stone. Boyle it to the
halfe, streine it and drinke it fasting in two mornings,
and abstaine two houres after. Also one medicine I haue
read of this herbe which is very profitable for Students.
The herbe being made in powder, and put in a linnen
bagge and applied heat to the head, is a speciall remedy
against the reume.

A passing
good medi-
cine for a
reume.

Of Blessed thistle. Chap. 44.

The perfect
use of Carduus
benedictus.

The vertues
of Carduus
Benedictus.

An excellent
medicine for
any kind of
Feuer.

Carduus benedictus, or blessed Thistle, so worthily named for the singular vertues that it hath. It is hotte and drye of temperature and may be vsed sundrie waies, either in the greene lease eaten with bread and butter, as we vs Sage and Parsely in a morning, or it may be boyled in potage among other herbes, or it may be vsed in the iuice streined with Wine or Ale, or the herbe may be boyled in Wine or Ale, and streined, and a little sugar put in to make it swete, or it may be drunke with Ale or Wine being made in powder, or it may be vsed in the distilled water drunke by it selfe alone, or with white wine before meate, or with Hooke after meate, or you may vs it in a decoction on this wise: Take a quart of running water, seth it and scum it, then put in a god handfull of the herbe, and let it boyle vntill the better part of the liquore be consumed, then drinke it with Wine, and if you list with Sugar to make it the more pleasant. Howsoever it be vsed it strengtheneth all the principall partes of the body, it sharpeneth both the wit and memorie, quickeneth all the senses, comforteth the stomache, procureth appetite, and hath a speciaill vertue against poysone, and preserueneth from the Pestilence, and is excellent god against any kinde of Feuer being vsed in this manner: Take a dramme of the powder, put it into a god dranght of Ale or Wine, warme it and drinke it a quarter of an houre before the fit doth come, then goe to bed, couer you well with clothes, and procure sweate, which by the force of the herbe will easilly come sooth, and so continue vntill the fit be past. Or else you may take the distilled water after the same maner. By this meanes you may recover in shourt time, yea if it were a pestilentiall feuer. So that this remedie be vsed before tweluehoures be past after the disease felt.

Fox

For which notable effects this herb may worthily be cal-
led *Benedictus o; Onocimorbi*, that is, a salve for every
soze, not knownen to Physitians of old time, but lately re-
vealed by the speciall prouidence of Almighty God.

Of Wormewood. Chap. 45.

VWormewood is hot in the first degré and dry in *Gelib. 6. Simp.*
the third. Two sortes of Wormewood, are well
knownen of many, that is our common wormewood, and
that which is called *Fomicum*, now seuen in many gar-
dens, and commonly called French-wormewood. And
while it is young, it is eaten in Salads with other herbes
to the great commoditie of the stomache and liver. For it
strengthneth a weake stomack and openeth the liver and
splene. Which vertues are chiefe for the preseruation of
health, as Galen witnesseth. It is best both in sicknes and *Lib. 2. de Ali.
fa.*
in health to have the liver open. For which purpose there
is to be had in the stilliard at London a kind of wine na-
med wormewood-wine, which I would wish to be much
used of all such students as be weake of stomacke. They
may easily haue a rundlet of thiz o; four gallons o; lesse,
which they may drinke within their owne chambers as
neede requireth. I was wont when appetite failed to
stepe a branch o; two of common wormewood in halse a
pint of god white wine, close couered in som pot alnight,
and in the morning to straine it through a cleane linpen
cloth, and put in a little sugar and warme it, and so drinke
it. D sometime to burne a little quantitie of wine with
sugar and a branch o; two of Wormewood put into it. *Wormewood
wine easie to
be made.*
Wherin I haue found many times maruellous commo-
ditie, and who so shall use it now and then shall be sure of
a god stomack to meate, and be free from wothes. I read
yet an other way to make wormewood wine prescribed
by Euonimus, as followeth: Take *Aqua vita*, and
Palmettes of each like much, put it in a glasse o; bottle,
D litig and

*The operation of wormwood is strengthened by the
mixture of Cinnamon: fernetum lib. 4. ca. 7.
meth: m:d:*

*Mathiolus lib. 3.
ca: 24. dol: high
ler command this
fresh green sprouts
of Penny worm
wood beaten up &
construng with
treacle sugar
gum, & yellow
candy & tropesin
Gali. 6. Simp.
ca: furning remz
Launder fol: 373*

*Lib. 8. Diof.
cap. 25.
Lauender
Cotten.*

A prooved
medicine for
the wormes.

Sotherne-
wood good
to be set vp
in the house.

*Lib. 3. Diof.
cap. 14.
Lib. 2. de Ali.
cap. 51.*

and put to it a few leaues of wormewood, especially when it is dyed: let it stand certaine daies, and when you list, straine out a little spouefull and mixe it with a draught of Ale or Wine: it may be long preserved. *The juice of wormwood is hurtful to y^e Stomack: fern: de milke and lily
Of Sothernewood.* Chap. 46. fol: 132. 1. 21.

SOthernewood is hotte and dry in the third degree, it is not vsed in meates, the smell of it is so strong that it will make some mens heades to ake, yet the herbe something dyed and put in a lynnen bagge, and laid as a stomacher next the skinne comforteth a colde stomacke well. That which is commonly called Sothernewood after Matth. is the male kinde of this herbe, and that which we doe call Lauender cotten is the female, named in Latine *Cypressus* or *Santolina*, & are both of like temperature. Yet Lanender-cotten besides the beautie that it beareth in the Garden, is commonly giuen of women to young childdren for the wormes, being first poumed and strained with milke & taken fassing warmed, whiche effect it surely woketh (as I haue proued by often experiance) which it doth through the bitternes. For this is a generall rule, that all bitter things kill wormes, as Centoie, Wormewood and such like. But the setting of Sothernewood or Lauender-cotten within the house in floure pots, must needs be very wholesome: for Diof. witteth, that Sothernewood driveth away venomous wormes, both by stawing, and by the sauour of it, and being drunke in wine it is a remedie against poyon.

Of Artichokes. Chap. 47.

Artichokes reckoned of Matth. among the number of thistles is hotte and dry in the second degree. It is called of Galen *Cinara*, & thought to make euill twice, especially when the flowers begin to shed: they haue been vised

used to be eaten raw. But our vse is to boyle them, and so they are best, by the witnessse of Galen in the same place. They are now proued to be restorative, and being well sodden and eaten with vineger and pepper, they doe not onely strengthen the stomacke, but also they procure The vertues
of Artichoks. a more earnest desire both of man or woman to the venes riall act. They that eate them onely for that purpose, I would they might eate the innermost part onely, and not those leaues which be pulled off round about, nor yet the botteme which groweth next the stalkie.

Of Leekes. Chap. 48.

Leekes are hot and dry in the third degré, and as Ar-^{Chap. 13.} noldus affirmeth in *Schola Salerni* their nourishment is naught, they hurt the eyes, and engender blacke melancholy bloud, and cause terrible dzeames, they hurt the sinewes, through their sharpnesse, they hurt the teeth and gummes, and cholericke and melancholike folkes should not vse to eate them, and especially rawe; yet if they be boyled and eaten with hony, they cause one to spit out easily the fleame which is within the brest, and open and ease the lungs. In some shires of England they vs in Lent to eate raw Leekes and hony, with Beanes or Pease sodden, but what Rustickes do or may do without hinderance of their health, it is nothing to students: For grosse meate is meete for grosse men. If any student be desirous to eate Leekes, let them be first boyled, or else made in potage, for Leekes potage be very wholesome, not onely for such as be cumbred with fleame, but also for those that haue the collicke or stone. Unset Leekes are best. And one notable experiment I will set downe for the comfort of those that be troubled with the aforesaid diseases: Now by this herbe, which is so common in vse, A good pla-
ster for the
collicke. they may be greatly eased. For the Chollicke, take unset Leekes, blades and all, choppe them small boyle them in Leekes boy-
led and eaten
with hony
good for
fleame. Leekes potage
very whole-
some.

god

god white wine, with Hay butter or ffre^g butter, untill the wine be in a manner wasted away, then lay them a^t road betwene a cleane linnen cloth plasterwise, on the belly so hot as the patient may well abide it, and at the cooling of that, apply another hot plaster, and thus do the third or fourth time together if neede shall so require. And for the stone take vnsed Leakes in the moneth of June, sy^ged them small and distill them, sunne the water for a moneth or two, and drinke morning and euening a god draught: for this helpeth the costive belly, helpeth the pain of the hips, purgeth the kidnies and bladder, causeth urine, and sendeth sooth the stone. For which purpose also I haue knownen some to cut Leakes in small pieces, and to dry them in an Ourn or against the fire, & to make them in powder, which powder they would use in their drinke ostentimes. Besides the qualities aforesaid, Leakes haue two effects mentioned in *Schola Salerni*.

A medicine
for the stone.

Chap. 74.

*Reddit facundus mansum persape puellas,
Manantemq^z poset mari resinere cruentem.*

Chap. 80.

A good med-
icine for the
toothach.

And againe, they say, that Leakes side and Venbands sides burned together, and the smoake received through a funnell into the mouth on that side whiche aketh, helpeth the tooth ache.

Of Onions. Chap. 49.

Schola Salerni, cap. 13.

Raw Onions
unwholsome.

O nions are hot and dry almost in the fourth degré. Being eaten raw (as Arnoldus saith) they engender ill humours and corruptible putrefactions in the stomacke, and cause fearefull dzeames and headache, and if they be much used, they marre the memozie, and trouble the understanding. Yet we see that husbandmen and labourers are nothing hurt by eating of Onions, but rather holpen both in appetite and digestion. The reason whereof

whereof (as I thinke) is that whiche the Poet Virgilius i-
teth, Great labour overcommeth all thangs. Yet experi-
ence teacheth that Onions sliced and served to the table,
with sufficient water, with a little salt, is a god sauce to
stirre vp appetite to meate, and to put away lothslomnes
of the stomacke, and cause god digestion, and their hurt-
fulness is thereby something diminished. And the water
or broth of them may be well vsed of students with mut-
ton rosted, or Capons, or Woodcocke: and the Onions
themselves may be eaten also of such as be flegmaticke.
But Onions if they be sodden, especially in the broth of
god flesh and so eaten, they comfort a cold stomacke, and
cause god digestion, and are not hurtfull. Wherefore
being vsed in pottage, or otherwise boyled for saucess (as
Cookes best know) or baked in a pie, as I haue sene in
some places, they be not hurtfull but wholesome especi-
ally so; flegmake persons, or at such times as flegma-
ticke meates be vsed, as in Lent, or vpon fishdaies. And
if any be troubled with the cough, and be overlaid with
abundance of sleame in the brest, so that they cannot ea-
sily draw their winde, let them roste Onions vnder hotte
imbers and eate them with Honey and Pepper and But-
ter morning and euening, and within few daies they A medicine
for the cough.
shall scle their brestes losed, and the sleame easily to be
auoyded, as I my selfe haue often proued. And for any
burning or scalding, Fernelius writeth, The iuice of Mr. li. 6 ca. 20.
Leckes annointed, are a present remedie: and Onions For burning
or scalding.
pounded with salt, and laid vpon the burning, doe heale
wonderfully. And for one infected with the Pestilence,
take a great Onion and cut him ouerthwart, then make
a little hole in ech piece, the whiche you shall fill with fine
Triacle, and set the pieces together againe as they were
before: after this wrap them in a wet linnen cloth, or wet
paper, putting it so to roste couered in the hotte imbers,
and when it is rosted enough presse out all the iuice of it,
and put to it a little vineger & sugar and giue the patient.

Whereby

Hereby it appeareth that Leakes and Onions are not onely god in meates, but also in medicines. As so; Scallions they are much of the nature of Onions.

Gf Garlick. Chap. 50.

G. 4. 3. Simp.

For whom
Garlick is
good and for
whom not.

*L. 2. de ali. fa.
cap. vlt.*

Who may
best eate Gar-
lick, Onions,
Leakes, and
who not.

*Cap. 3.
Sundry ver-
tues of Gar-
lick.*

Garlick is hotte and dry in the fourth degré. If it be eaten raw it hurteth the sight, & b̄adeth headach, yet is it god for them that haue flegmaticke, grosse and clammy humors, being moderately taken and in the cold time of the yeare: but cholericke folkes shoulde abstaine from it, especially in hot seasons, for it doth inflame and dry much, and engendreth red choler and adust humors: but in the body wherein there is grosse matter, or much cold enclosed, it heateth all the body and openeth the places which are stopped, it cutteth grosse humours and slimy, and dissolueth grosse windes. Wherefore it is god for the cough, and maketh one to spit well: it may be slied thirme as Onions are, and put in water with a little salt, or as commonly they vse, to poune it, and put to it a little water, or the broth of flesh. But if it be sodden, it hath somewhat lesse force, and yet loseth not his property. The like is sait of Onions and Leakes of Galen, where he giueth a generall iudgement of the eating of Garlick, Leakes, Onions, and such like sharpe things, for whom they be wholesome, and for whom not, as followeth. We must abstaine from dayly vse of all sharpe things: especially, if we be cholericke, for such meates are onely fit for them, which be flegmaticke and full of raw and grosse and slimy humours. Moreouer, Garlick hath a speciall propertie against poysone, as appeareth in *Schola Salerni, Alius. Ranta, &c.* And is thought of some a god p̄servation against the Pestilence. But especially it is god for them that traualle ouer diuers countries, and vse diuers drinke, or if they happen to drinke naughty corrupt wafer, as it is alledged in the same place out of Macer.

Allia

*Allia qui mane iciano sumpferit ore,
Hunc ignotarum non ladet potus aquarum.
Nec diversorum mutatio facta locorum.*

Also Garliche is named of Galen, The countrey mans *Lib. 12. M.*,
triacle, where he saith : Garlike is of that kinde of meate, *cap. 8.*
which breaketh winde, and causeth thirt : And if any re-
straine the Thracians or French men from eating of Gar-
liche, he shall not a little hurt them. *And if Frenchmen*
may eat Garliche because of the colouesse of the coun-
try, then may English men much more eat it, because *English men*
they dwell in a colder Region, as I haue shewed in my *may eat*
description of Britaine. Also in the same place, Galen *Garliche by*
saith, that to eat Garliche & drinke Triacle (as I gesse) *Galen's rule,*
in Ale or Wine, is god for the collicke, if it come with-
out an ague. Because of all meates it most breaketh winde.
And one thing I read in Maister Eliot, very profitable *Garlike is*
for such as be troubled with a reume falling downe to *good for the*
the stomache, whereby their stochakes be over moist, A medicine
as mine was many yeares together. The medicine is to drie vp a
thus, to boyle certaine cloues of Garliche in milke, and reume, falling
to straine it and drinke it fasting, for that dyeth vp the to the sto-
moisture of the stomache. The same medicine is also be- mache.
ry god to kill wormes, as I haue often proued. *A good me-*
dicne for
wormes.

Of Radish. Chap. 51.

RAdish is hotte in the third degréé, and dry in the se- *Galen. lib. 8.*
cond. The rotes are much vsed to be eaten with *Simp.*
mutton rosted at supper, and those are best that be whi-
tewell, as they cry in London, white Radish white. And the
sweetest Radish say they doe grow in the lowest places,
that is in dunghils. Maister Eliot by his owne experiance
would dispouze Galen touching the use of these rotes, for
Galen findeth fault with those phisitions that eate Ra-
dishes

*Llib. 2. de Allo.
fa. cap. 70.*

Galeo defended against
M. Eliot touching the vice
of Radish.
Llib. 2. cap. 10.

Radish neither good before meat
nor after meat.

How Radish
may be fit to be
eaten.

Radish corrupts the
breath.
Llib. 1. Probl. 4.

The very cause of a
sweete breath
or of the contrary.

dish rawes raw after other meates to comforst digestion,
where as all others following their example haue bane
by that meanes grieved. So saith Galen, though Master
Eliot write the contrarie: whose opinion, though it bee
ancient, and grounded vpon Diocordes where he
saith: Radish shold be taken last, to helpe to conveigh
the meate: for if it be eaten before meate, it hindereth
concoction: yet this proesse I haue had in my selfe, and
I dare say not one among an hundred is otherwise, but
if they eate Radish rawes last, they shall belch much, by
reason that they breake wind, or rather bzaude it, and
they shal fele their stomackes often times turned vp.
And as before meales, if they be eaten first, they let the
meate that it may not descend, so eaten after other meates
they will not suffer the meate to rest in the stomacke, but
as the countrey man said, that had eaten fish fried with
Lampe oile, they will make the meate estomes to re-
volt. But our common manner in England is not to
eate them before meate or after meate, but together
with meate as a sauce. And for that purpose they are not
only serued whole, but also sliced thinn, and with salt
strewed vpon them, beaten betweene two dishes vntill
they be somewhat soft, and the salt hath pierced through
them, which indeede is the best way to use them. But
they are unwholesome any way, especially for such as
haue weake stomackes and fable digestion: for they en-
gender rauis humours, and cause lothsoinnesse, and bzaude
such corruption in the stomacke, that by much vsing
them they make a stinking breseth, which quality is well
declared by Alexander Aphrodisaeus, where he saith,
that they are deceivyn that thinke Radish by a naturall
property doe make the breseth unsavoury (for then saith
he) all men which did eate of it should haue an ill breseth.
But this is the reason why it wozketh it in some and not
in otherrs: Whise stomackes are cleane from corrupt
excremente, especially Negmadeke, their belching is
sweeter:

sweeter : But whose stomacke is full of flegmaticke superfluities, their breath is vnpure. For radish hath the vertue to heate, cutte and extenuate, and raiseth wnde from the humours, and auoideth them by belching. The like reason is to be giuen of Turneps, and rosted chasse, why they shold corrupt the b_eath.

Of Turnepes. Chap. 52.

Turnepes are of hot and moist temperature: if they be first well boyled in water, and after in the fat broth of flesh, and eaten with Pouche or Berte, they nourish much, augment the stede of man, and prouoke carnall lust. They be windy, wherefore they shold be eaten with Pepper. They breake sleame in the b_east, and cause one to spit salsifie, but being much and oftē eaten, they make raw iuice in the stomacke, and corrupt the b_eath, the stede of it is put in Triacle as god against poyson. And although many men loue to eate Turneps, yet swine by nature doe abhorre them.

The vertue
of Turneps.

Of Parsenepps and Carets. Chap. 53.

Parsenepps, and Carets, are hotte and dry, but Carets are hot and dry almost in the third degré: they both haue vertus to breake wind & expell vaine, which proper ties be very profitable so; such as be subiect to the collicke and stone. The rotes are used to be eaten of both, first sodden, then buttered, but especially Parsenepps: for they are common meate among the common people, all the time of Autumnne, and chiefly vpon fishdaies. But they that abstaine from flesh and eate Parsenepps, or Carets, meaning thereby partly to subdue their lust, are deceived by the iudgement of Martiolos, where he saith: They which fast should abstaine from them, for they prouoke

Lib. 3. Dis. 5.
cap. 52.

Parsenepps and
Caret good
for the Chol-
icke and
Stone.

Parseeneps and
Carets prouoke carnall
lust.

6. Simp.
Parseeneps and
Carets be re-
storauice.

*Lib. 3. de ali.
fa. cap. 67.*
Caretts are
better than
Parseeneps.

pronoke lust manifestly. Wherein he agrereth with Diosc. in the same Chapter: soz so Diosc. writeth of Parseeneps, that they expell vrine and stirre vp lust. And of Carets, Galen writeth, that they are windy & venerious. Whereas soze they are both god soz sith as be weake and in a consumption. And if Students do eate them (I meane those that be Students indeede) which doe follow the lesson of Plinic, That all time is lost which is not spent in studie, except they vse other prouocation, they neede not greatly to feare Cupids force: soz Pythias said to Chremes in Terence, without good cheare and wine lust is cold. But of Parseeneps and Carets, Galen writeth, they prouoke vrine: and if a man vse them much, they will breed ill iuice: yet the Carets make better iuice then the Parseeneps.

Of Capers and Sampere. Chap. 54.

*Lib. 3. de ali.
fa. cap. 34.*

Capers be ve-
ry wholesome
for the preser-
uation of
health.

Sampere.

Capers be hot and dry in the second degré. They are brought to vs from beyond the sea, and as Galen writeth, they nourish nothing after that they be salted, but yet they make the belly loose, and purge cleame which is therein contained. Also stirret appetit to meate and openeth the obstructions or stopping of the Liver and Spleene, which is a speciall vertue in the preservation of health. They shold be eaten with Drimell before other meate, but our custome is to eate them with meat. Sampere is of much like nature, & vled as a sauce with meats after the same manner. It is a weed growing neare the sea side, and is very plentifull about the Isle of Man, from whence it is brought to diuers parts of England, preserued in Wine, and is no lesse wholesome than Capers.

Of Tansie. Chap. 55.

Tansie is hotte in the second degré, and dry in the thiro. It is one of those sicke things which are reckoned

boned in *Schola Salerni*, to be god for the Halsie. *The Cap. 60.*
reafon is (as I thinke) for that it anideth fleame, and by
the heat therof dieth the sinewes. Also it killeth worms,
and purgeth the matter whereof they be engendred.

Wherefore it is much vſed among vs in England, about *Why Tansies*
Easter, with fried Eggs, not without god cause, to purge *are to be vſed*
away the fleame engendred of fish in Lent season, where
of wormes are sone b̄ed in them that be thereto dispoſed, though the common people vnderſtand not the cauſe, *about Easter.*
why Tansies are more vſed after Lent, than at any other
time of the yeare. *The herbe is god also for the Stone and* *L.3. Disf.*
Stoping of v̄ine, as Matth. repozeth. *Cap. 138.*

Of Feuerfewe. Chap. 56.

Feaerfewe is hot in the third degré, and dry in the fecond. It is not vſed in meates, but in medicine. It is called of March. *Matricaria*, and is onely to be vſed in *An exper-*
womens diseases. Yet this experiance I haue of it, that *ment for a*
being pound small and tempered with a little salt, and *Feuer.*
laid to the pulses of both w̄ests, it cureth agnes in chil-
dren, and sometime in the elder so ſt to ſo, that it be re-
newed once in fourc and twentie houres, and vſed continu-
ally ſo, the ſpace of nine daies.

Of Fumitory. Chap. 57.

Fumitory is hot and dry almost in the ſecond degré. Though it grow wild, yet because it is found in ſome gardens, and is very profitable for Students I haue here mentioned it. Galen sheweth how a countrey man was *Lib. 7. Samp.*
wont to vſe it, both to ſtrengthen his ſtemacke, & to loſe *How a man*
his belly. First he made the herbe into powder, and when *of the coun-*
he would vſe it to loſe the belly, he dranke it in melicrat, *try vſed*
and when he vſed it to ſtrengthen the ſtemacke, he dranke *Fumitory.*
it in wine. But Students may diſtill the herbe and vſe to
drinkle

Great vertues
of Fumitory

To make a
faire colour
in the face,

drinke the water by it selfe with a little sugar, or with white wine fasting, soz it doth strengthen the stomarke, open the liver, purifie the bloud by purging humours adust, and by that meanes helpeth itching and scabbinette, and moxphelwe, and giueth a lively and fresh colour to the face : god therefore soz such as would be faire, and hurtful to none. Some vse to boyle Fumitory in clarified whey, and so it is very god also to be drunke for the purposes aforesaid. Sirupe of Fumitory is of the same effect, and may be drunkne being mixed with wine, thre spoonfulls of the Sirupe to a quarter of a Pint of the wine.

Of Filipendula. Chap. 58.

Filipendula, is hotte and dry not fully in the third degree. It is highly commended of Physitians, for the stone, and strangury, and stopping of dryng. Wherefore such as be grieved with the like infirmities, may vse the herbe in pottage or brothes, or otherwise by the wises counsaile of the learned Physitian.

Of S. Iohns woorte. Chap. 59.

*Li. 3. Disf.
cap. 4, 6.*

Lib. 1. par. 4.

An excellent
baulme to
heale any
wound.

Saint Johns woorte is hot and dry in the third degré. Beside that, it is a very god pot herbe, it is vised both in Physicke and Surgery. In medicines, as Matth. witteth. The seede being drunke in wine expelleth the stone, and is good against poysone. The water of the herbe distilled while it beareth flowers is greatly praised of some men for the falling sicknesse. And in Surgerie there is made thereof a balme which is excellent god for wounds, after Alexis in this maner. Take of S. Iohns woorte the flowers, of the flowers of Rosemary, of ech one a handful, put them together into a glasse, and fill it with perfect oile, and close well the mouth of the glasse, that no aire goe out: then let it stand in the sunne the space of thirty daies, and

and in cleare nights also, & when the oile shal have gotten
the colour of the flowers, straine it and put to it of ginger,
one djamme, and a little saffron dissolved in god wine,
then set it in the sun againe, the space of eightene daies,
and annoit the wounds with the same oile, lukewarme,
twise a day, and you shall haue your effect.

Of Cinckfoyle. Chap. 60.

Cinckfoyle is vrie in the third degré, and hath very
little heat. It is much used in Surgerie, when nodes
requireth to binde any consolidatē, and is a very god pot
herbe. Dioscorides writeth that if it be drunke certaine
daies, it quickly cureth the yellow laundise, which I haue
prooued true in the herbe called tormentill, a kinde of
Cinckfoyle.

Of Auens. Chap. 61.

Auens is hotte and dry in the second degré, an herbe
sometime vsed in medicinē, but most commonly for
the p̄t. Yet good Cookes say, that it maketh porridge
blacke, yet the roote thereof sauoureth like unto cloues.

Of Hearts ease. Chap. 62.

Hearts ease or vanses, are dry & temperate in cold
and heate. The flowers are beautifull for varietie
of colours, but not vsed in meates, yet the herbe is com-
mended for a rupture. And the distilled water, the herbe
and flowers, is thought god for the falling euill in chil-
dren, if they drinke it often times.

Of Marigoldes. Chap. 63.

Marigoldes are hot and dry, an herbe well knownen
and as vsual in the hutchin, as in the hal: the nature
whereof

*Llib. 3. Disq.
cap. 186.*

For rednesse
of the eyes.

For the tooth-
ache.

whereof is to open at the Sunne rising, and to close vp at the Sunne setting. It hath one god propertie and very profitable for Students, that is, as March. witteth, by the viē thereof the sight is sharpened. And againe he saith: that the water distilled of Marigoldes when it flowreth, doth helpe the rednesse and inflammation of the eyes, if it be dropped into them, or if a linnen cloth wet in the waſter be laid vpon them. Also the powder of Marigoldes dried, being put into the hollownesse of the teeth, easeth toothach. And the iuice of the herbe mingled with a little salt, and rubbed often times vpon warts, at length weareth them away.

Of Larkes clawe Chap. 64.

Larkes claw or Larkes hale, is temperately warme, and is of small ſe in meate or medicine.

Of Columbine. Chap. 65.

An easie me-
dicine for
the yellow
Laundif.

Columbine is temperate in heate and moifture, the flowers onely are vſed to adoune the house. A dram of the ſeede (as ſome write) drunke in Malmſie with a little ſaffron, healeth the yellow Laundife, if ſweat be vſed vpon it.

Of Camomill. Chap. 66.

Llib. 3. Simp.

A good me-
dicine for a
Fever.

Camomill is hot and dry in the firſt degré. An herbe in great estimation among the Egyptians, and was thought a remedy for all agues, as Galen reporteth. And this medicine I learned of a countrey man for an Ague, which I haue proued true in many though it fayled in ſome. Take a handfull of Cammomill, wash it cleane and bruile it a little, and ſet it in a pint of Ale, till halfe be wasted, ſcumm it well and ſtraine it, and drinke it an houre

houre before the fit, and if you thinke it better put in Sugare, couer you warme and procure heate, so doing ther
daisies together fasting : the smell of the herbe is comfortable to the braine, & therefore to be frequented of students.

Of Saffron. Chap. 67.

Saffron is hot in the second degré and dry in the first, though it be reckoned among spices, yet because it groweth in many gardens, and is so vsuall in meates, I thought god to mention it in this place. Fernelius writeth Lib. 5. M. 21. Chap. 21. that Saffron chiefly strengtheneth the stomacke, & next other partes of the body, and helpeth their corruptions, but being taken aboue measure it is thought deadly. Which thing is proued true by experiance : for if a man vs much Saffron it will make him very fainte : but being moderatly vsed, it is good for the stomacke and helpeþ concoction.

Of Oke of Hierusalem. Chap. 68.

Oke of Hierusalem, is hotte and dry in the second degré. The chiefe vsle of it is in Physickes for shortnesse of winde, and annoyding of bloud and cleane by spitting, as in Plurilles and impostumes. It may be boyled with licoice thinne cut, or else by it selfe in pure water, and after swærned with a little Honey or Sugare, and so drunke. But students mayent the herbs when it is full growen, and hie it a time in the Sunne, and after lay it among their clothes, so so it will keape them from mothes, and give them a god savour, which Clo;metwoð will not do, though Clo;metwoð being vsed in the like manner preseue garments from mothes.

To preferue
clothes from
Mothes.

Of Alecoast. Chap. 69.

Alecoast is hotte and dry in the second degré. If you Alecoast Ale.
list to make a pleasant drinke, and comfortable to
C it the

the stomacke, put certayne handfulls of this herbe in the bottome of a vessell, and tunne vp new Ale vpon it, after the manner of Sage Ale before prescribed. The herbe Gaudlin is of the same nature, and much like of smell.

Of Clarie. Chap. 70.

A good me-
dicine for the
back grieved,
or for a wals
in man or
woman.

Clarie is hot and dry almost in the third degré. It is found by experiance very god for the backe, and restorative in a wals. For which purpose they vse not only to boyle the leavens whole in brothes, tied together in one bunch oþ handfull, but also they fry the leavens with the polkes of eggs, and so serue them vp to the table. And this much I can say by p̄mple, that who so shall vse this herbe often, shall find great ease for the grises aforesaid.

Betanic.

Lib. 6. Med. Cap. 18.
For diseases
of the braine.

To purge the
head.

Of Betayne. Chap. 71.

Betayne, though it grow wilde, yet it is set in many gardens, and is hot and dry in the second degré. The vertues of it are innumerable, (as Antonius Musa who hath written a peculiar booke of this herbe, doth testifie) but especially it is god for the braine; so that (as Fernelius writeth) The only fauour of it comforteth the braine; wherefore it is good for the falling euill, madnesse, palsie, &c. For which vertues it is greatly to be esteemed of Students. And one thing I haue often p̄mpled, when I was Student my selfe, that if you put a lease of it vp into the nostrils, it will prouoke nasling and purge the head of fleame.

Of Angelica. Chap. 72.

Angelica is hot and dry almost in the third degré. It is a rare herbe and of singular vertue, but chiefly commended against the Pestilence, as wel to preferue a man

man from it, as to helpe him when he is infected. After March. being drunke or often eaten it preserueth from the plague. And so was I wont to vse it at Wyfond in time of plague, to grate of the rote into drinke, and to carry a little piece of the rote in my mouth when I went abroad. And soz such as be infected, halfe a dramme of the roote, gien with a dramme of Triacle in the water of this herbe, to such as be infected, if they sweat lustily vpon it, and take it againe when seven houres be past, helpeþ so much, that many haue been cured thereby. **Beside the vertues aforesaid, the decoction of the rotes in water or wine, is excellent god for those that be short winded, through abundance of cold sleame stopping the Lungen.**

And the same decoction is wonderfull god to dissolve and avoide any inward impostume, or congealed bloud, AND greatly strengtheneth the stomacke, yea, the powder of the rote being taken in drinke, comforteth the heart, and strengtheneth such as be subiect to sorrowing: and soz the biting of a mad dog, or stinging of any venomous wozme, poune the leavens of this herbe and Rue together, and apply them to the place, and give the patient to drinke inwardly the decoction of the leavens of rotes. Moreouer, the rote chewid, or a little piece thereof put into the hollownesse of the tooth, helpeþ the toothach, and amendeth the ill saour of the breath: in so much that it will in a manner take away the smell of the Garliche. Wherefore every student that hath a garden, shoulde prouide to haue this herbe.

Of Pelitorie of Spaine. Chap. 73.

Pelitorie of Spaine is hotte in the thirde degré fully, and dry in the second. The chiese vse thereto is in Medicines to purge the head. Which effect it worketh, if a man cut but a little pice of the rote dry, and chewe it betwene his teeth for a time. **To purge the head.**

C 111

Lb. 4 Dif.
cap. 111.

A good med-
icine to pre-
serue from the
Pestilence.
For one infec-
ted with the
Pestilence,

For shortnesse
of wind & an
impostume.

For biting of
a mad dog or
stinging of a
venomous
wormes.

For the tooth-
ache.

For a reume.

L. b. 3. D. 10. f.
cap. 65.

so it draweth abundance of flegmaticke and waterish humours, which must be auoyded by spitting, holding downe the head. It may best be done fasting, or at night a little before we goe to bed. And this practise I haue proued good not onely to ease the toothach, (which is a paine most intolerable) but also for a reume and griefe of the herbe proceeding of a reume, which is a common calamitie of Students. Also Mather saith, that this roote maketh the breath sweete, and strengtheneth all the senses: and being made in powder and drunke in wine, cureth colde diseases: wherefore it is good for the Palsie, for the falling sicknesse, and for the Cramp: but that which is commonly set in Gardens, is not the right Pellitory of Spaine.

Of Dragons. Chap. 74.

For the
plague.

Dragons is hot and dry in the third degré. The chiese use whereof is against the Plague. For which purpose we use to distill the herbe, and preserue the water, which may be used as neede requireth. A little fine Triacle being mixed withall, it not onely preserueth, but cureth such as be infected.

Of Elecampane. Chap. 75.

Chap. 68.

Elecampane is hot in the third degré, and dry in the second. The chiese vertue thereof is to open the breff, and to helpe shortnesse of winde, caused by tough cleame stopping the Lungs. Also it openeth opilations of the Liver and Spleene, and comforteth the stomacke, as saith *Schola Salerni*.

Enula campana, haec reddit pectoralia fana.

And for this purpose who so listeth may make Conserua of Elecampane rotes in this manner. First wash the rotes cleane, slice them in pieces as big as your thumbe,

satys

siethe them in faire water vntill they be tender, take them
up and poune them and draw them through a haire sive
or strainer, then set them againe ouer the fire, and put to
them the double or treble weight of Sugar. And when it
is perfectly incorporated, take it off & keepe it in a glasse
gallipot. Also of the rootes of Elecampane is made a kind
of wine called wine of Elecampane, much vsed in Germa-
nie, as March. witteth. Which wine being drunke, mar-
ueilously sharpeneth the sight. Beside that, it hath like
virtue as the Conserue. The best time to gather the roots
is when the leaues fall. Which time also is best to take all
other rootes that are to be vsed in physick, except it be for
present necessitie.

Conserua of
Elecampane.Lib. 1. Diſſ.
cap. 27.The best sea-
son to gather
rootes in.

Of Setwall. Chap. 76.

SETWALL or Capons taile is hottie and drye in the se-
cond degré. Thereof be two sortes, commonly
knownen and set in Gardens. The one small which is
called Galerian, and is a good pot herbe, and beside that
is very good to heale a cut, as every kitchin maid know-
eth. The other is named of some, great Valerian, whose
vertues are very great and very many after March.
where he saith: That Setwall being drunke in Wine, is Lib. 1. Diſſ.
good against the byting of venemous wormes, and the cap. 10.
pestilence: The decoction thereof is good for the Stran-
gurie. Also it is profitable for such as be shrownd
and haue the Cough: especially if it be boyled with Li-
quorice, Raifons and Anniseedes. The roote being ea-
ten breaketh winde. And being boyled in white Wine,
is good for the sight. And one thing I will note of this
herbe for the pleasure of Students, that the rootes there-
of being dyed and laid among clothes, they gaine a swete
smell to them.

Of

Of Galingale. Chap. 77.

Galingale, or rather Cypresse roots, though it be rare, yet it is found in some Gardens, and is hot & dry in the third degré. Beside that, the roots are good in medicines: if they be laid among clothes, they make them to savour well. March. setteth downe an easie medicinē to be made of this roote for the drospie, in this maner. The powder of liquorice rootes, with a like quantitie of Bay berries, mixed with the vrine of a boy vnder fourteene yeares old, being bathed vpon dropie lims helpeth greatly.

*Lib. 1. Diſſ.
cap. 4. i.*

For the
drospie.

Of Skyrwort. Chap. 78.

Skyrwo:rt is hottē and drye in the second degré. The rootes thereof are vsed of skilfull Cookeſ for ſalets, as Burre rootes, when they are young.

Of Prickmadem. Chap. 79.

Cold herbes.

Prickmadem is one kinde of (Sedum.) An other is Houſſeke, and the third is ſtonecroppē. All thre do grow commonly vpon the flates of houses, but Prickmadem is planted in Gardens, and is vsed ſo; a pot herbe, and is cold in the third degree.

Of Lettuce. Chap. 80.

Lettuce is cold and temperatly moist in the second degré. The herbe is much vsed in ſalets in the ſommer time with Vineger, Oyle, and Sugar or Salt, and is found both to procure appetite to meate, and to temper the heate of the ſtomache and Liver. But in one point we differ from the vsē of olde time. For we eate Lettuce in the beginning of our meales, wheras they were wont to be eaten laſt, as the Poet Martiall inijith.

The olde cu-
ſone of ea-
ting Lettuce.

Class-

The Haven of Health.

75

*Clandere que cænas lacrima solebas anorum,
Dic mihi cur nos fratres inchoet illa dapes.*

Galen giueth Lettuce this commendation , that of all
herbes it bædeth least enuy juice : it may be eaten rawe
(as I haue said) in Saltes, yet because of it selfe it is wa-
terish and cold, as Galen writteþ. If some sharpe herbe be
ioyned to it , it is not only more pleasant, but more whol-
some : wherefore some mingle the leaues of Rocker, or
Leckes, or Basill, together with Lettuce. It may also be
saten being first boyled as we vse in brothes , or as Ga-
len vised in cleane water , for so he saith : In my youth,
when my stomack was daily troubled wuh colcr , I vied
Lettuce to coole it : but when I drew toward old age , this
heare was a remedie to me against watchfulnesse , for
then contrariwise than I did in youth , I procured sleepe
of set purpose : for it was grieuous vnto mee to wake
against my will ; which happened partly because I had v-
sed to watch in my youth , & partly because age is watch-
full. Therefore Lettuce eaten in the euening was my only
remedie. Whose example I wylle all Students to follow ,
because they are commonly in youth & age euen as Ga-
len was. Yet one thing I warne al men of, out of Matth.
The vse of Lettuce is to be avoided of all that be short
winded, and spit bloud, or be flegmatike, and especially of
them which would get children. And if any student list
to live honestly vnmaried, let him vse oftentimes this
medicine set smoth by Dios. Lettuce seedes being drunke ,
repreesse venierous imagination in sleepe , and resist lust .
And (as Galen saith) stayeth the flowing of nature. It
may be taken best for that purpose in red wine : or for
want of wine, in ale , morning and euening.

Of Endive and Succotash. Chap. 81.

Endius and **Huccio** are colde and drye in the second
degree: because they are much like in operation, I
sayne

The vertues
of Endive &
Succozie.

The Liver is
the worke
house of
blood.
The heate of
the Liver.

Endive ale.

Dandelion &
Sowthistle.

*Lib. 2. Disq.
cap. 124.*

toyn them both together. The leaues especially of white Endive are not only vsed in medicines, but also in meats either raw in Salets, or boyled in brothes. Both Endive and Succozie any way vsed do cole the heate of the liver, and by a speciall property do strengthen it, and open the obstructions thereof. For which vertues they are worthy to be greatly esteemed. For it is a great p;cleration of health to haue the Liver temperate and vnstopped, conseruing that it is the place where all the humours of the body are first wrought, and therefore called *Officina san-ginis*. Students that haue hottie Stomackes or hottie Liver, may caule their Cookes to boyle them in a broth with a Chicken : Or they may distill them in the Sommer season and keepe the water, and when they are disposed, drinke a god draught fasting with a little Suger, or else by the advise of some learned Phyſitian, they may vſe the firrope of Endive or Succozie. I was wont to lay certayne handfuls of the grene herbes cleane washed in the bottom of a vſell, and to tunne vp new Ale to them, not ouer strong : and so to make Endive ale, after the manner of Sage ale shewed before, wherein I found great commoditie being troubled with inflammation of the Liver. Dandelion and Sowthistle are of much like effect to Endive and Succozie. For they are both cooling and very god to be vsed in potage, or boyled whole in brothes, or eaten in Salets. They haue one god propertie very p;fitable for Students (who for the moare part haue ill Stomakes) for of Sowthistle Mather. saith: That being sodden in wine, it helpeth a waterish stomacke. And of Dandelion he saith: That if it be boyled, it bindeth a loose stomacke.

16 Chap. 82.

Blette is colde and moyſt in the second degré. It is vsed for a pot herbe among others, & is sometime eaten being

being first boyled in water, and then fried with syle and butter, and after that seasoned with salt and vineger or veriuyce. Yet the often eating of it is disallowyd by Matth. Because it prouoketh vomite, and troubleth the stomacke and bowels, and causeth cholericke laske.

Of Spinage. Chap. 83.

Spinage not mentioned in Galen is cold and moist in the first degré, being vſed in þrothes or potage it maketh the belly soluble, and easeth paines of the backe, and openeth the þreas, and strengtheneth the stomacke.

Of Orage. Chap. 84.

Orage is moist in the second degré, and cold in the first, being vſed in pottage it both both loose the belly and ease the paine of the bladder. The ſtrete of Orage is a vehement purger, as Matth. wjiteteth: I knew (ſaith he) a certayne Apothecarie, who vſed onely the ſeedes of Orage to purge countrey folkes: which not without great grieſe, purged them abundantly both by vomite Lib. 1. Diſ. cap. 111. Orage ſeede purgeth ex- and contrariwise. tremely both waies.

Of Beetes. Chap. 85.

Beetes are cold in the first degré, and moist in the ſecond, they be abſtinent and loose the belly. But much eaten they annoy the stomacke, yet are they right good against obſtructions or ſtopping of the Liver, and doſ greatly helpe the ſplæne.

Of Violets. Chap. 86.

Violets, the flowers, are colde in the first degré and moist in the ſecond. Of them is made Conſeria in this maner. Take the flowers of Violets, and picke them to be madr. Conſeria of Violets how to be madr. cleans

The vertues
of Conserua
of Violets.

What herbs
are good for
a cooling
broth.

For the pe-
stilence.

Conserua of
Sorrell

cleane from the stalkie, & cut off all that which is grēne. Peune them small, and put to them double the weight of Sugars to the weight of Violet flowers. But to all other flowers, put three partes of Sugars to the weight of the flowers, incorporate well together the Violets & Sugar, and keape it in a glasse or gallipot, it will last one yere, it is very god to be vied of such as haue hote stomackes, or hote Luyers. Also it coeleth the head and procureth sleepe, it tempereth the heart and all other partes of the body. The leaves may be boyled in a broth with other cooling herbes, as Endive, Succozie, Drage, Beates, Sorrell, Strawberrys, Lettuce. For so they make the belly solubis and auoide choler, and doe bring the partes inflamed to god temper.

Of Sorrell. Chap. 87.

SORRELL is colde in the third degree and dry in the se-
cond. The leaves being sodden do loose the belly. In a
time of pestilence, if one being fasting doe chew some of
the leaves, and sucke downe some of the iuice, it maruel-
lously preserueth from infection, as a new practiser called
Guaynerius doth wryte: and I my selfe haue proued in
my houshold, saith Master Eliot in his Castle of Health,
which practise proueth that grēne Sauce is not onely
god to procure appetite, but also wholesome otherwise
against contagion. The sades thereof brayed and
drunke with Wine and Water, are very wholesome
against the Collicke and fretting of the guttes. It stop-
perth the laske, and helpeth the stomacke annoyed with
repletion. If any be grieved with heate of the stomacke
or inflammation of the Luyer, they may easily make a
god Conserua for that purpose in this maner. Take the
leaves of Sorrell, wash them cleane, and shake off the
water, or else tary vntill the water be dried cleane. Then
beate them small in a Marble morter, if you haue it, if
not

not in some other , and to euery ounce of Horrell , put
thre ounces of Sugar and incorpozate them well to-
gether putting in the Sugar by little and little , then How to
put it in a glasse or gallipot and stop it close , and so keepe make Con-
it for one yere . After the same maner you may make serua of any
Conserua of any other herbe .

Of Rose. Chap. 88.

Rose is colde in the first degree and dry in the second ; Fer. lib 5 ms.
somewhat binding , especially the white Rose . But cap. 3.
the red is lesse cold and moze dry and binding , as so the
Damask and muske Rose it is hot and moist withall .
Beside the beautie and fragrant sauour of Roses , which
is very comfortable to all the senses , of Rose leaues is
made a Conserua , passing good to be vded of Students , The vertues
not onely to cole , but also to comfort the p;incipall parts
of the bodie : namely the Head , Hearf , Stomacke , Liver ,
Spleene , Reines : It may be made thus . Take the buds
of red Rose , somewhat before they be ready to spread out
the red part of the leaues from the white , then take the
red leaues , and beate them very small in a stonne Morter
with a pestell of wood , or otherwise as you may conueniently , and to every ounce of Roses put thre ounces of
Sugar in the beating after the leaues be small , and beat
al together vntil they be perfectly incorpozated , then put
it in a glasse or gallipot , stoppe it close and set it in the
Sunne for a season : so teacheth Iacobus Wickerus Conserues
in all Conserues . It may be kept for a yere or two . should be
drunke .

Of Rose leaues also may be made a wafer of like ope-
ration to the Conserua , and may be drunke as other di-
filled waters either of it selfe , with Sugar , or mixed
with Wine . The red Rose water pure without any o-
ther thing mingled , is most commended for wholesom-
nesse , but the damask Rose water is sweetest of smell .
And the best way to distill Roses or any other flower or
herbe ,

Red rose wa-
ter or da-
maske .

L.h.s. Disf.
cap. 113.

A very swete
washing wa-
ter.

Damaske
powder to
make swete
water or to
grow among
clothes.

A swete wa-
ter good
elcapse.

herbe after March. is in a Stillatorie of glasse, set over a pot of boylng water, which they call *Bulnem Maria*, for those waters which be distilled in leade or brasse, receue some smach of the metall, and be not so wholesome for mens bodies. But our common maner of distilling in England is in Lead or Tinne, and so we draw very good waters, which kepe their strenght for a yere or two. And if any list to draw a very swete washing water, he may draw it as followeth. Take the buddes of red Roses, Spike flowers, & Carnation Giliflowers, or others, but most of the Roses, let them drye a day and a night, put to them an ounce of Cloues grosse beaten & so distill them: after that, sunne the water certaine daies close stopped. And if you will yet make it moze swete, take of muske and ciuet, of each a graine or more, tye it in a fine linnen cloth by a thred, so that it may soke in the water, and so let it stand in the sunne for a time. Or else you may make a very swete water thus. Take of Cypresse rotes, of *Calamus aromaticus*, of Arris, of Cloues, of *Houtzaj* Calamite, of Beniamin, of each a quarter of an ounce: make them in powder, and when you will distill your Roses, fill your still with Rose leaues, and a few Spike flowers, and vpon the toppe strow some of your powders, and so distill them. These Rose cakes will be very swete to lay among clothes. And if you list you may hang Muske and Ciuet in it, and sunne it, as I haue said before, for twenty or thirtie daies. And if you will not be at cost upon Spikes, you may make a very swete water thus. Take Damaske Roses or red Roses, Spike flowers, Rosemarie Giliflowers, Mint, Hayozam, Waime, Way leaues, of each a like, and distill them. Also Spike flowers distilled alone doe make a very swete water. These waters, I counseale all Students that be able to haue, at the least some one of them, and to sprinkle themselves therewith sometimes, and to wash their temples, nosstrilles, and beardes, for the sauour of swete waters and perfumes

doe

do greatly comfort the braine, and revive the senses. But red rose water is not onely god to be dranke, but it is good also to wash the eyes. And if any Student be dimme A good wa-
of sight, he may make an excellent water for the eyes, in ter for dim-
this manner. Take three ounces of red rose water, one
ounce of white wine, of *Costia* a dramme, of *Aloes epa-*
theg impedi-
ticke, of white sugar candie, by each the waight of two
pence, make all in powder and commire them toge-
ther, let them settle in a glasse for two or thre daies,
whereof drappe a verbe reequoth into the eyes: for it Another
both cleasf, drie, and strengthen the sight, and helpeth all god water
exulceration and rednelle practicing of heate. And so, for eyes
such as haue a care to p[re]serve their sight, as all god stu-
dents haue, (so it standeth them upon) they may make
a water after the prescription of *Schola Sal.* as followeth:
Feniculus, Verbena, Rosa, & Chelidonia, Ruta,
Ex istis fit aqua quia lumen reddit acutum.

Take of *Fenell*, of *Veruen*, of *Roses*, of *Celandine*,
of *Rew*, of each of these four alike, gather them when they
are b[e]re, cut those hearts short that belong, distill them
and summe the water, as before is sayd and vse now and
then to wash your eyes therewith.

Of Purlane. Chap. 89.

Purlane is cold in the third degree and moist in the se-
cond. *Eyeholes* are bled to be baton in Salet with
Cimoger, by themselves, dy with Lettuce in the Summer
season. And surely very god so; such as haue hote Sto-
maches: so it both mitigate the great heate of all the in- Against Ve-
ward parts of the bodie, likewise of the head and eyes. nus.
Also it representeth the rage of Venus: wherefore it is much
to be bled of Students that will liue honeste unmarried.
Being eaten, it helpeth the teeth that be set on edge with
sobie things. Some bled to p[re]serve it in Salt or Wine,
but so it heateth and purgeth the Stomache.

Of Strawberie. Chap. 90.

The vertues
of Strawbe-
ries.

Strawberie
water where-
fore in yng

Stawberie is cold in the first degré, and dry in the second. The leaves and rotes are used in medicines, but the fruite is used to beaten. And besy that it is berie pleasant in taste, it qualifieth the heate of the stomake and Liver. In some places where they are plentifull, they vse to distill them, and drawe berie rading water which is good to drinke so farre as haue cholerick stomackes, or inflamed Liners, and beinge dropped into the eyes helpeth the Itch, rednesse and inflammation of them, as I my selfe haue proued. They may be made in a Conserua, in like maner as I haue shewed afterward of Barberies.

Of Popie. Chap. 91.

Llib. 4. Dis. 5.
cap. 60.

For a flux
or pleurie.

To procure
sleepe.

POpis wherasbe thare kinds white, red, and blacke, the red is wild, and groweth among coyne, the white and blacke are commonly in gardens, it is cold and dry in the first degré. The safes of white Popis and blacke are used to be eaten, as appeareth by Dost. and March. ye the countrey folkes about Trident (as saith March.) take the leaues of wild Poppy, at their fird budding forth, and boyle them as they do other herbes, and eat them with butter and cheese. And one greate experiment he learned of March. in the same place that the red leaues of Popie which growe among Coyne, beinge dried and made in powder given in dranke, shoulde maruellously helpe a pleurie. And the women of Malerne give their children the powder of white Popie sowne with milke, to cause them to sleepe; it may also be used otherwise for the same purpose, as in pouset drinke, or in alabrie, or best of all in a Cawpoe made of Almonnes and hempeade.

RO OF

Of Orpine. Chap. 92.

Orpine couleth in the thid degree. It is pronounced good to heale a cut being pounded and layd to. It is wonderfull to see how long this herbe will continue graine being hanged vp in the house, as I thinke through the abundant and firme moisture that is in it.

Of Burnet. Chap. 93.

Burnet is dyre in the third degrae, and colde in the second. It is very astringent and partly cooling, and therefore good to put in wine, to conserue the stomache. And as Lib. 4. Div. 5. March reporteth, It stayeth a sliske, and otherfluxes of the bellie, and represteth cholericke vomits. And as he 29.45. sayeth in the same place by the authoritie of Matthaeus for any flux Cunius, it is also very good for the plague. of man or woman. For which purpose I have knowigne cause to distill the herbe, and to Burnet good keepe the water all the year. which thing may easily be for the done, for the herbe is very plentifull, and is commonly plague graine winter and sommer.

Of Deylies. Chap. 94.

Deylies are of nature cold and moist, whether they be red or white, double or single, they be of like vertue. They are used to be given in potions, in fractures of the head, and deepe wounds of the breast. And this experiance 3. hour of them, that the iugre of the leanes and rootes of Deylies being put into the nofethills, purgeth the braine: they are good to be vied in pottage, for March writeth: The greene herbe eaten in Salers loofeth a colfie belly: and so doth it being boyled with fat flesh.



Of Gourds, Melons, and Cucumbers,
which though they be fruits, yet because they
are commonly set in gardens be
here speachid. Chap. 95.



Durdes are cold and moist in the second degree. Being eaten raw they be unprofitable in taste, and ill for the stomache, and almost never digested. Therefore he that will needes eat them, must boyle them, rost them, or fise them. Every way they be without sauour or taste, & of their proper nature they give to the body cold and moist nourishment, and that very little; but by reason of the slippernesse of their substance, and because all meates which be moist of nature be not binding, they lightly passe thorow by the belly, and being well ordered, they will be merteley concoct, if corruption in the stomache do not prevent them.

Of Melons and Pepons: Chap. 96.

Melons and Pepons, commonly called Pompeions, be cold and moist in the second degree; they be almost of one kin, sauing that the Melon is round like an apple, and the innermost part thereof where the seeds are contained, is used to be eaten. The Pepon is much greater and somewhat long, and the inner part thereof is not to be eaten. The bulgar people call both by the name of *pepon*, long, and they use to boyle them, and to eate them with fat Beefe,

Beise, or frie them with butter, and to eate them with vineger and pepper. They both are very cold and moist, and do make ill iuyce in the body, if they be not well digested, but the pepon much worse than the Melon. They do least hurt if they be eaten befoze meales. Albeit if Melons and
they do find sleame in the stomacke, they be turned into Pepons be
sleame; if they finde choler, they be turned into choler. i'e the Ch-
melcon.
Notwithstanding, there is in them the vertue to clese
and prouoke brine: and if any be troubled with heate of
the stomacke or Liver, or Reines, with the Strangu-
rie, they may take ripe Melons, and syzed them into smal
piecess, and distill them, and staine the water so; a moneth.
An excellent
water to
cool the
reines, and
to helpe the
stone.
then drinke thereof euerie mozning tempered with a
little sugar, the quantite of th;e or soure ounces, so; the
space of a moneth: so; besides that, this water ewleth all
the inward parts, it doth greatly helpe the stone, prouo-
keth brine and cleseth the kidnies.

Of Cucumbers. Chap. 97.

Cucumbers be likewise cold and moist in the second
degree, they are pared, syzed thinne and serued to the
Table with Vineger and pepper in the Sommer season,
and eaten with Mutton, and proued to be cooling and
comforstable to such as do laboure with their bodies, or
have hot and strong stomacks. But so; flegmaticke and
delicate persons which do no labo; they be vnto holsome,
and engender a colde and thicke humour in the veines,
which selbome or never is turned into god blood, and
sometime bringeth in feauers. They are god to abate
carnall lust. And the seedes aswell of cucumbers as of
Melons and Gourds, being dyed and made cleane from
the huskes, are verie medicinable against sicknesse pro-
ceeding of heate, and the difficultie or lette in pissing, as
Physitions prone daily in their practise.

Of Nettle. Chap. 98.

After all garden herbes commonly used in Hitchin. I will speake somewhat of the Nettle, that Gardeners may understand, what w^tong they do in plucking it up for a waide, seeing it is so profitable to many purposes. Whether it be colde or hotte, may well be perceived by touching: for he who so handleth it without some defence for his hand, shall seeke that it is hotte in the third degréé, and dyre in the second, according as Auncen affirmeth. Cunning Cookes at the Sping of the yeare when Nettes first bud forth, can make godd pottage with them, especially with red Nettes, veris wholsome to cleane the brest of sleame, to breake wind, to pouoke baine, and to lise the bellie. All which properties, with other mo, are briefly comprehernded in *Schola Salerni*:

- 1 *Egris dat somnum: 2 vomitum quoque tollit & vsum,*
- 3 *Compeicit tussim veterem: 4. Colicisq; medetur:*
- 5 *Pellit Pulmonis frigus, 6 venrisq; tumorem.*
- 7 *Omnibus & morbis sic subuenit articulorum.*

1 Nettles procure sleepe, 2 they take away vomite, 3 they helpe the Cough, 4 they are good for the Collicke, 5 they heate the Lites, 6 they alswage swelling of the bellie, 7 they are good for the Gowte, and ache of the ioynts.

Of Fruites. Chap. 99.

Now that I haue spoken sufficienly of gardē herbs, it followeth that I entreat of fruites, which is the second parte of my devision proposed before touching meates. For such is the prouidence of God toward mankind, that he hath not onely provided corne and herbes for our sustenance, but also fruites, flesh and fish. Whiche herbes and fruites were the first food that ever was appointed to man, as appeareth by the commaundement of God giuen to Adam. And from the time of Adam un-

Nettle po-
tage.

Cap. 65.

Sixen pro-
perties of
Nettles.

Herbes and
fruites were
the first
meats of
mankind.

fill after Noahs stond the vse of flesh and wine was alto-
gether vnknowne : for before the cloud , they did neither
eate flesh nor drinke wine . But now by the chaunge of
dyet of our progenitors , there is caused in our bodies
such alteration from the nature which was in man at the
beginning , that now all herbes and fruities generally are
noyfull to man , and do engender ill humours , and be
ofttunes the cause of putrifid fevers , if they be much
& continually eaten . Notwithstanding vnto them which
hane abundance of choler : they be sometime conuenient
to represse the flame , which procedes of choler . And some
fruities , which be syptiche or binding in taste , eaten before
meales they doe binds the bellie , but eaten after meales
be rather laxative . Wherefore it shall be expedient to
writte particularly of such fruities as be in common vse ,
declaring their noyfull qualities in decaying of nature ,
and how they may be vied with least hurt .

*Gen. 1. ver. 29.**Gen. 9. ver. 3.*

The alterati-
on of mankind
touching
dier.

Of Apples. Chap. 100.

O f all fruities , Apples are most vsed among vs in
England , and are cold & moist in the first degrēe , as
M. Eliot alleageth . Howbeit there is great difference in
apples , as in soyme , so in taste : for some be sweete , some
be sowre , some bitter , some are harrish or rough tasted
apples , some be of a mixt temperature both sweete and
sowre , &c . The sweete and bitter apples are enclining
to heate , the sowre and harrish are cooling , and therefore
good , where the stomacke is weake by distemperance of
heat . But all apples generally are vnwholesome in the
regiment of health , especially if they be eaten raw , or
before they be ful ripe , or sone after they be gathered . For
(as Auien sayeth) they hurt the sinewes , they brāde
winde in the second digestion , they make ill and cor-
rupt blood . Wherefore rawe Apples and Quadlings
are by this rule reiectēd , though vnruley people through
Raw Apples
and Quad-
lings .

fit

Wanton

How apples
may be eaten
with leaff
burt.

A cold rosted
Apple what it
warketh.

*Lb. 1. de Ali.
fa. cap. 21.*

The English
use of eating
Apples pro-
duced by Galen.

The best way
to eat ap-
ples.

Apple tarts.

wanton appetite will not restraine them, and chieflie in youth, when (as it were) by a naturall affection they greatly conueit them, as I haue knownen in my dayes many a shewd boy for the desire of Apples, to haue broken into other folkes orchardes. But Apples may be eaten with leaff detriment, if they be gathered ful ripe, and wel kept vntill the next winter, or the yeare following, & be eaten rosted, or baked, or sewed. For so they are right wholesome, and do conserue the stomacke, and make god digestion most properly in a cholericke stomacke: yea rawe Apples, if they be old, being eaten at night going to bed, without drinkeing to them, are found very commodious in such as haue hot stomackes, or be distempered in heate and drye by drinkeing much wine, and are thought to quench the flame of Venus, according to that old English saying, He that will not a wife wed, must eate a colde apple when he goeth to bed, though some turne it to a contrarie purpose. And this experiance I haue knownen, that a rosted apple suffered vntill it were cold, and then eaten last at night to bedward, hath lesed the belly, and is therfore god for such as be commonly costiu. But what time is best to eate apples Galen declareth, saying: They must be taken after meate, and sometime with bread to strengthen the stomacke of them which haue small appetite, and digest slowly, and be troubled with vomite, laske or fluxe. Which saying is diligently to be noted, for this is a confirmation of our use in England, for the seruynge of apples and other fruities last after meales. Howbeit we are wont to eate Carawaines or Biskets, or some other kinde of Comfits, or sedes together with apples, thereby to breake wind engendred by them: and surely it is a very god way for Students. The best apples that we haue in England are Pepins, Costards, Densans, Darlings, and such other. They that will not eate apples, may yet eat apple tarts, which be very wholesome for cholericke stomacks if they be well made.

made. Who so will preserue apples long, must lay them
in hony, so that one touch not another.

How to pre-
serue apples
along time.

Of Peares. Chap. 101.

Peares are much of the nature of apples & of the same
temperature, that is to say cold and moist in the first
degree. The difference of Peares must be discerned by the
taste, even as of Apples. For some are sweete, some soure,
some both, some dryer, some more moist, &c. But they are
heauier of digestion than apples. And all maner of fruite
generally fill the bloud with water, which boyleth vp in
the body as new Wine doth in the vessell, and so prepa-
reth and causeth the bloud to putrefie, and consequently
bringeth in sicknesse. So Peares eaten raw makes wa-
terish and corrupt bloud, and beside that, they engender
winde, and so cause the Collicke. And therefore if any be
so grēdy of them, that moves them to eat raw Peares,
it shall be god to drinke after them a draught of old wine
of god sauour, as Hacke or Canary wine. And this is the
reason (as I thinke) of that saying which is commonly be-
sed, that Peares without wine are poyson, that is to say,
hurtfull to mans nature; as it is said in *Schola Salerni*.

How raw
Peares may
be eaten with
least hurt.

Addo pyro potum, sine vino sunt pyra virui.

But if they be rosted, baked, or stewed, they are not un-
holesome. And eaten after meate being ripe and well ga-
thered, they doe restraine and knit by the stomacke and
forstifie digestion, which also is approued by *Schola Sal.*

Cap. 39.

Cum coquis anidorum pyra sunt, sed cruda venenum :

Cruda granat stomachum, reluvans pyra coelagranatum.

Peare baked,
roasted, or
stewed.

But to auoide all inconuenience that may growe by
eating of peares, apples, and other fruits, Cordus giveth
a very good caueat in this manner.

*... Vi pyra non noceant, extra munitentur & intra,
Mox immerge sals, proice foras.*

That

How Peares
and other
fruite may be
eaten without
hurt.
Georg. lib. 1.

Lib. 1. cap. 31.

*Lib. 1. de Ali.
fa. cap. 19.*

Peaches
should be ea-
ten before
meate.
Wine to be
dynke with
Peaches.

Ten manner
of things
which engen-
der melan-
choly.

That Peares may not hurt thee, take out the coares,
pare them, and salt them, and cast them out of dores.

The great Peares which Virgill nameth *Grana volen-*
ta, in English pear warden, may be longest preserued
and haue chiefly the aforesaid vertues. As for other sortes
of peares, though they be more pleasant in taste, yet they
are but *igneis* as Galen speakeith, that is to say, sommer
fruites.

Of Peaches. Chap. 102.

Peaches be cold in the first degré, and moist in the se-
cond. Diocor. saith, that ripe peaches be wholesome,
both for the stomacke and belly. But they shold be eaten
before meales as Galen sheweth, and not after meale (as
our manner is in England) for being eaten after meale,
they swirme aboue, and both corrupt themselves, and
also the other meales. But eaten before, they mollifie the
belly, and prouoke appetite, and qualifie the distempe-
rance of choler in the stomacks. And after peaches we
shold dynke wine to helpe the coldnesse of them, as it is
in *Schola Salerni*.

Perfici cum musto, vobis darum ordine infla.

But soz such as can rule themselves, and restraine their
appetite according to reason, it is best of all to forgo both
apples, peares and peaches, together with other things
which engender melancholy, and are vnwholesome for
sickle soths, and are briefly contaneo in these verses fol-
lowing, taken out of *Schola Salerni*.

Perfica, poma, pyra, & lac, caseus & caro salsa,
Et caro cervina, & leporina, bovina, caprina,
Atra hec bile nocent, suntq; infirmis inimica.

That is to say, Peaches, Apples, Peares, Milke, Chese,
Salt meates, Venifon, Hares flesh, Beefe, Goates flesh. All
these breed melancholy, and are vnwholesome for such as
be diseased.

Of

Of Plummes Chap. 103.

Plummes are colde and moyst in the second degré.
Though there be diverse sortes of Plummes both of
the garden and field, and of sundry coulours: yet the Da-
masins arc counted most iwholsome: and being eaten be-
fore meates, they cole a hot stomatke, and soften the belly,
as it is in *Schola Salaria*.

Cap. 41.

Frigida sunt, laxam, multum profundit liber prunes.

The Damasins plums are wont to be dyzed and p̄zes. Damasins,
served as figs, and are called in English prunes. Hoinbeit
the Latine word *Prunum* signifieth any kinde of plum:
yea Bloos, and Bullase, which grow wilde. But Dama-
sins in England be so small, and so sotwre, that they will
make no god p̄unes. But our p̄unes are brought from Whar prunes
beyond the Sea. The best are called Damaske p̄unes, are bell.
because they grow in a city of Syria called Damaskus, *Lib. 1. de ali.*
as Galen noteth, and are brought out of Syria to Ur-
nace, and from thence to other parts of Europe. The next
in vertue to Damaske p̄unes, be Spanish p̄unes.
They are vsed diverse waies in Phyfiche, as in Sirupes,
Electuaries, Conseruaries, to loose the belly, and to avoide
choler. But so; meates, though they nourish little, they be
chiefely vsed in Cartes, or strewed in water or in wine,
and so, if they be eaten before meates, they dispose a man
to the stole. I say before meates, because we are wont
to eate them after meates. And some(as I haue knownen)
being costiue and vsing them after meates, purposely
to make them soluble, haue missed of their purpose.
Which error may be helpen by eating them before
meate. Soz so sayeth Matchiolus speaking of P̄unes Stewed
strewed: Being eaten first, beside that they are pleasant, prunes should
they loose the belly. Whose iudgement I my selfe follow, be eaten be-
ing having a cholericke stomatke, and a costiue belly, fore meate to
loose the belly.
was wont sometime to breake my fast with a dish of
P̄unes

Prunes scwelid, contrary to the vse of other men, who commonly eate them last. I haue wrytten the moze of Prunes, because it is so common a dish at Oxford. As for Sloes and Bullase, they are moze mate for swyne then men.

Sloes and
Bullase.

Of Cherries. Chap. 104.

Cheries be cold and moist in the first degree. They be diuerse in tast and commonly of two colours, either blache or redde. The red Cherries if they be soure or sharpe, be more wholesome. And if they be eaten fresh and newly gathered, and fassing, or at the beginning of dinner, their nature is to scourc the stomacke, and to prouoke appetite, (as saith Arnoldus) vpon Schola Salerni, whose authority I alledge, because peraduenture it may seeme strange to some, that I prescrive them to be eaten before dinner, whereas our common vse is to eate them after dinner. The vertues of cherries are briesly set downe in the same Chapter as followeth.

Cherries
should be
eaten before
meales.
Cap. 40.

*Si Cerium comedas, sibi confert grandia dona,
Expurgat stomachum, nucleus lapidem tibi tollit,
Hinc melior toto corpore sanguis inficit.*

The vertues
of Cherries.

That is to say, Cherries purge the stomacke, and the kernels of chery stomes, eaten dry or made milke, breake the stone in the reines or bladder, and that which no fruite in a manner else doth, the substance or meate of cherries engendreth very god blood, and comfoteth and fasseth the body. But yet let no student be too bold hereupon, to take any surfette of Cherries, as I haue knownen some doe, but alwaies to remember that golden lesson of Pythagoras. A measure is best in all things. And if you would eat Cherries or plummes, without all danger, then may you preserue them after this maner. Take apint of faire

faire redding water, take a pint of Stor Moller, halfe a
pound of sugar, scald all together upon a soft fire of coale, How to pre-
till the one halfe be conserued, then take it from the fire,
and when it leaueth boynge, put therin four Cherries
or plummess; if they be Cherries, cut off halfe the stalkes,
and let poore scallie be the like weight as of the sugar.
Set it againe over the fire and keepe it in the like herte,
till they be soft, the space of a houre, or more or lesse. When
put into it some cloues bruisid, and when it is cold, keepe
it in a glasse boylippot; the stronger the stuppe is with
sugar, the better it will continue. Beware of the R-
rupe, Camamon, Sanders, Potragges, Cloves, and
a little Ginger. Sothe them not yarke for want of my
breakinges of it. And when nochtyngh is had, plaine ale or
ale comynge out of the tunnes may quide drafidnes and
such gret **Of Quicces.** **Chap. xvij.** shal a man
eate of the best meat at holidaies, as good as the best
Q Hences becom in the first course, and oyle in the bes-
tinning of the second. They are not bese to be eas-
ten raw, for so they are both unpleasent and unwholesome.
And in my iudgement no better for a Studentes
stomacke, then raw Oyle, or being broyled. Or weel, or
baked, and eaten after meate, they close and keepe the
stomacks together and helpe digestion, and mollifie the
belly, if they be abundantly taken. For this is Galen
bis rule. They which haue a weake stomacke, when they
take any thing lasterlyme, which is binding, haue
the bellum to big. Wherefore Students haing com-
monly weake stomacks, may (if they be costire) ease
themselves, by eating after meate something which doth
binde and restraine the stomacke, as Galen tellith of one
Protas a Kheterizian, on whom the like practis was
performed. But Almonds may be otherwise used very whol-
somed, as being made in conserve, or preferred in a
rupe condite, or made in marmalade. And because the
making of marmalade is a perty concerte, and may per-

happes delight some painfull student that will be his
owne Apothecary, partly to haue cost, and partly to be
sure that it be rightly made, I will here set it downe as
plainely as I can. Your Quinces bring full ripe and
very yellow, first pare them and take out the cores, then
sethe them vntill they haue almost lost their shew, then
beat them small in a wooden morter, then with some of the
liquoy whereon they were sodden, draw them through a
Scherer, as your inuole doe, a Cart, then set it ouer the
fire to scryfe softly, and in sothing, draw in by little and
little whiche sugar made in powder the weight of the
Quinces or more, as your tast shall tell you, for it con-
tinually, and put thereto some pure Rose water or Da-
maske water, let it sethe on height, vntill it be well so-
dden. Whiche thing ye may know by taking some of it
upon a knife, and letting it cold, if it be stiffe, then
take it off and bore it, while it is warme, and set it in a
warme and drye aire, that you will not haue your mar-
malade so binding; you may put some ripe Apples of god
berdene among your Quinces, when you boyle them
with sugar. The Apples must first be sodden or rodded,
and then drawen through a course boulter, as a Cart. Af-
ter the same maner you may make marmalade of Quar-
dens, Peares, Apples, Spicelark, Cherries, or strawberryes,
yea of Prunes or Damaskins, or other plummies. First to
boyle them vpon a soft fire with a little faire water, till
they be soft, then to draw them as yedoe a Cart, after to
boyle them againe with sufficient sugar, to dash them
with sweete water and bore them.

To make any
kind of mar-
malades.

Grapes be diverse in taste, and so are they in quality,
Also; lowre grapes are cold and moist, & sweet grapes
are hottie and moist. The like is to be said of other frutes.
All Grapes if they be eaten newby gathered doe trouble
the

the belly, and all the other partes of the bodye. 12. If they
be kept two or thre daies after they be gathered, till the
huske be somewhat asswaged, they nourish the better and
are lesse satiatiue: neither do they inflame so much as saith
Arnoldus. Ripe Grapes and sweet ad nourish much, and
make one fat, as Galen pouertie by experiance of those
which kepe vineyards, who having two or thre moneths
upon grapes and figs onely breake downe greate. But the
fleshe so gotten com weareth away againe, because it is
not firme and fass, but loose and drye. And Arnoldus cap. 9.
Galens rationellie Grapes that be sweete, by one of the
twelue things that nourish, and make fatte. And well I
wote, that who so eateth many of them, they will make
him fatt wryght. You know what I meane. Grapes
are best to be eaten after meates as other fruites by that Ar-
noldus saith upon the same Chapter, that if they be eaten
upon a full stomacke, they both be corrupted in the sto-
macke, and they corrupt other meates.

Of Raylons. Chap. 167.

Of Grapes dryed through the heate of the Sun, are
made Raylons, which be therefore named in La-
tine *una passa*, and they be hotte in the first degré, and
moist in the second. Among vs in England they be of two
sortes, that is to say Great Raylons and Small Raylons,
otherwise called Cozans. The greatest sort are called
Raylons of the sunne, the other are commonly to be had,
and be much used in meates; and for that god cause, for
beside their pleasantnesse in taste, they doe make the sto-
macke firme and strong, and doe producke appetite, and
doe comfort weake bodies being eaten before meales.
But some question is made of Raylons, whether they
be binding or loosing; which Galen himselfe doth an-
swere, where he saith, that Raylons without kernelles do
open the breast and heart, but eaten with the stones they
bind.

*Lub. 1. de ali.
fa. cap. 2.*

*Grapes make
one f. with
an R.*

*Whether
Raylons be
binding or
loosing.*

Vermiculos veneremq., facit, sed cunctibet obflat.

That is to say, figges breed lice, and stirre vp carnall lust, if they be much eaten.

Aster Auicen, figges are best eaten fasting with nuts or almonds, soz so they b̄z̄d better iuice in the body, and open and p̄pare the way for meate. And he moze commendeth the eating of them with Nuttes than with almondes. But our vse is to eate figges and almonds together, which(in my iudgement) is better. Soz so they may better cleane the b̄z̄t and lungs, which is a speciall vertue that figs haue. And though we eat them commonly after other meates, or upon fasting daies for want of other meates, yet as it appeareth by Galen, Physitians *Li. 2. de a's.* were wont to giue them before meate, with ginger or *fa cap. 8.* pepper, or powder of lime, or Penitroyall, to such as had oppillations of the liuer or splene, or had any hard congealed matter in the inner parts of the body, or any distillations or reumes falling into the b̄z̄t and stomack, soz in all these cases figges doe profite much, beside that, they make the belly soluble, and doe cleane the reines of the backe. And one easie medicine I will set downe soz the comfort of such students, as be shōt winded, taken out of Mart. Two or three figges, steeped all night in A- *Li. 3. Disf.* qua vitæ, helpe such as be shōt winded, if they bee eaten *ca. 146.* in a morning fasting. Also in *Schola Salerni* it is shewed, *For a cough.* that a plaster made of figges first sodden in water, and a little vineger, and after beaten small in a morter, are *Cap. 43.* good for the swines euill, soz kernelles, soz swellings, as in the necke. appeareth in the verses following:

Scrofa, tumor, glandes fucus cas aplasmate cedunt.

Of Almondes Chap. 109.

Almondes be hottē and moist in the first degré. They do extenuate and cleane without binding. Wherefore

Bitter Almonds.

Almond milke how to
be made.

Cawdels of
Almonds.

Almond
butter.

To blanche
Almonds.

Diverse sorts
of Almond
milke.

soze they purge the brest and lungs , and be god to be eaten with figges , of such as be short winded . As so; bitter almonds I omit because they are not to be eaten, though in medicines they be of great vertue . Of sweet Almondes is made by skill of Cookes , Almond-milke , a very temperate meate in hot diseases . Also cawdels of Almonds , both comfortable to the principall parts of the body , and procuring sleepe . Also Almond butter very delicate and god so; a stufed brest . The making of which things , I referre to cunning Cookes , or to the learned Physician , who is or ought to be a perfect Cooke in many pointes . Yet because all students be not of ability to haue a cooke , or a Physician at their pleasure , I will set downe an easie way , which I was wont to vse my selfe in making of Almond Milke . Take a pottle of faire water , boyle in it two handfulls of Violet leaues , or if you list , one handfull of Violets and another of Strawbery leaues , or the like quantity of Endive and Succory , or other cooling herbes , take also an Dunce of god licozice , cut in thinne slices : if you would make it so; sleame , let the herbs and licozice boile in the water lesurely , vntill halfe be waued , then straine it , and let the liquo; cole . Then take a quarter of a pound of Almondes , and blanche them , that is to say , put them into water boyling boate , and let them steepe therein a while , then get off the huskes as you shal Nuts ; that done , poune them small in a morter of marble (if you haue it) vntill they waxe morte , then put the Almonds into the liquo; and stirre and blend both together with a spone , after that draw the liquo; and all through a streiner , pressing the Almondes well with the backe of a spone . And of that which is strained , when you will occupy more or less , you may put in sugar and set it ouer the fire vntill it boile , then take it off and vse it as please you . Some draw their almonds after they be blanched and strained , with faire water onely , making it neither too thicke nor too thinne , which way also

also is good: or to draw them with any distilled water, as Rose water, Endive, or Succiory water. As for almond rawdels are made with ale streined with almonds blanched and brayed as before, then lightly boyled and spiced with Nutmeg and Sugar, as before is said, or otherwise as plealeth the party.

*To make almond butter
See in the end of this Book.*

Of Dates. Chap. 110.

Dates new gathered are hottē and moist in the first degré, but if they be olde, they be hottē and dry in the first degré. Dates being much eaten and not well digested, annoy the head, and cause gnawing in the stomacke, and make grosse iuice, and sometime cause obstructions or stoppings in the liver and splene: wherefore they are not wholesome for Students. Yet they are commonly vsed at delicate feastes, to set forth other meates, and are counted restorative. But their chiefe vertue is, that if they be well digested, and temperately vsed, they nourish and make the flesh firme, and binde the belly. And for this last propertie, they are much vsed in medicines, when it is requisite to bind and restraine, and so saith Dioscor. Decoction of Dates being drunke or gargarized, doth greatly binde. God therefore in any laskē or wast in man or woman. And so that pur. For any laskē pose they may be vsed, sodden in Spilk or in Muskadine, or wast. Pea the very stones of Dates being beaten to powder, and vsed together with *Sanguis Draconis*, in Raipis or red Wine, is passing good in the said cases, as by expe-
rience I haue often proued.

Cawdels of
Almonds
how they
be made.

Galen.
*Lib. 2. de Ali-
fa. cap. 26.*

Lib. 1. cap. 1. 16.

For any laskē
pose they may be vsed, sodden in Spilk or in Muskadine, or wast.

Of Pomegranates. Chap. 111.

Pomegranates be of god iuice and profitable to the stomack, especially they which are swete. But in hot fevers,

gy

fevers,

fewers, they that are sowre be more expcient and wholesome, soz then the swete doe incend heate, and paffe by the stomatke. They are found by experiance to be very confortable and restorative in long sickenesse, and especially they are god in any consumption o^r flure. Because as Galen sayeth, all Pomegranates are binding. In so much that the very pill of a Pomegranate, being made into powder and drunke in red wine o^r Rayns, together with a little Cinnamon, is a singular remedie soz any laske o^r flure, as I haue often proued. Yet Matthiolus prescribeth the whole Pomegranate to be vsed as followeth. Pomegranate being put whole into an earthen pot, and close couered, baked in an ouen, after that beaten to powder, and drunke in red Wine, is a present remedie for a laske or fluxe, if halfe a dramme be taken at a time. And as soz the kernelles of sowre Pomegranates, he w^triteth in the same place, that the stones of them being made in powder, the quantitie of an ounce with a dramme of frankencense, helpeth any fluxe of the belly, if two drammes thereof be taken dayly in redde Rose water.

Lib. 8 Sive.

A good me-
dicine for a
laske.

Lib. 1. Dose.
cap. 127.

For a waft in
a man or
woman.

Of Medlars. Chap. 112.

*Lib. 2. de Ali-
fa. cap. 25.
Lib. 1 Dose.
cap. 133.
A good me-
dicine for
the stone.*

Medlars are colde and dry in the second degré, they streyne o^r binde the stomatke, and therefore they are god after meales, especially soz such as be ouer laxative, being much eaten they engender melancholy, and be rather meate than medicine, as Galen saith. Yet of the stones o^r kernels of Medlars, may be made a very god medicine soz the stone, as Matth. w^triteth. The stones of Medlars made in powder, driueth out the stone of the reines, if you take a spoonefull thereof in white Wine, wherein the rootes of Persely haue beeene boyled.

Of

most bad and vnoynyt most vnoys good whiche can vnde or go
for Servises. Chap. 173.

Servises are much of the nature of Medecins, sauing
that they are not so binding. Yet they are more plea-
sant in eating. They are likewise to be eaten after meate,
to contraine and close vp the stomache. They are plen-
tiffull about Oxford. They be eaten to bind the belly, as
saith Diocorides. Lib. I. cap. 136.

and are good for the chylping of the stomake and
cure of the same.

Of Barberies. Chap. 174.

Barberies are cold and moist in the second degré. Be-
cause of their sovrenesse they are not vsed to be ea-
ten alone, but made in Conserua, or else put in other
meates. Conserua of Barberies is very good for a hott
Stomacke, or a hotlynesse, to procure appetite, to restraine
borring, as I haue often proued in hott diseases. It may
be made in this manner: Take of Barberies a pinte
full, cleane washed and picked from the stalkes, let them
sothe leysurly in a quart of water, or more, vntill they
be soft, then poure out the water, & draw them through
a strainer, as you do pynes, then take all that is strai-
ned and put to it thre times so much sugar, and let them
sothe together vntill the sugar be incorporate with the
Barberies, then take it off and put it in a glasse or gal-
lipotte. Also this experimēt will disclosse in the behalfe
of students; that the inner binde barks of Barberie
tree, being laid in Ale or white wine close couered and
drunke the next morning after, is a sufficient medicine
to cure the yellow Jaunisse, if it be vsed four or five
times fassing in the morning, abiding two houres af-
ter it. And if any list to preserue Barberies whole, for a
banqueting dish, they must be syd as I haue declared
beside of Cherries. And if you would keepe them all
the yeare by salving of other meates, then take them

The vertues
of conserua
of barbaries,
and how it is
to be made.

For the yel-
low Jaunisse.

How to keepe
Barberies all
the yere.

and pitche the leanes cleane from them, and put them in a potte of earth, and fill the pot full of vertuice, or couer them ouer with salt, and take them out as you shall occupy them.

Of Olives. Chap. 115. quicke in the
yere to the yere.

Lib. 6. Simp.
Lib. 3. Dipt.
cap. 31.

A good me-
dicine for
the cholicke
and stone,
Salte oile, and
the operation
thereof.

Sacke & Salte
oile to pro-
cure a vomit.

Olives if they be ripe are temperately hot, they which be graine are cold and drie. They are brought into England from Spaine being preferred in salt liquo: and are vsed as a sauce, and so they do not onely stir vp appetite, but also strengthen the stomacke, and being eaten with vinerger they loose the belly. Of Olives are made our salte oile, and that which is commonly called oile Olive, the mother or ground of many other oyles, and is most properly called by the name of oile, as Galen witnesseth, wherewithal, as Matthiolus reporteth, may be made a verie god medicine to ease the paine of the backe and stome. Which I will recite for the behalfe of Students. Oyle Olive, being drunke with little quantitie of Malmesey, or received in a clyster, doth easeth paine of the cholicke and stome maruellously. And this commoditieth I note in this medicinē, that it may be received at both endes, or the one or the other, as best shall like my brother. The salte oile which is indeede the purest oile olive, is wholesome to be eaten with sops of white bread, & is like in operation to butter, yet someare stronger in losing. And this pisse I have of it, that if you would procure an easie vomit, and without all danger, to cleane the stomache and inward parts, take but four sponefulls of sacke or white wine, and as many of salte oile, and mixe both together and warme it, and drinke it, and you shal haue the effect.

Of Oranges. Chap. 116. quicke in the
Oranges are not wholly of one temperature, for the
rind is hot in the first degré, and dry in the second,

the

the iuice of them is colde in the second degré and dry in the first. They are colder and hotter as they are in sowliness or sweetnesse. For the sowluer the iuice is, the colder it is, and the swarter, the more hotte. With the iuice of Orenses is made a sirupe, and a conserua very god and comfortable in hot fevers, and for one that hath a hot stomacke. Also with the iuice, putting to a little powder of Pintes, sugar, and Cinnamon, may be made a very god sauce for a weake stomacke to strouake appetite. The rindes are preserved condite in sugar, and so are the floweres of the Orange tree. Either of them being taken in a little quantity, do greatly comfort a fable stomacke. The substance of the orange is used to be eaten raw with rosted flesh, as a salte, yet March. doth not commennd it, because raw things be not easilly digested, and breed ill juice. But Lady Gula hath not only commennded them to be eaten with meats, but also devised a banqueting dish to be made with sliced Orenses, and sugar cast upon them.

Of Limons. Chap. 117.

Lemons are like in nature to Orenses, saving that as they are sowluer, so are they colder. Neither is the pell of them bitter as the pell of an Orenge, but may be eaten together with the substance, though it beas harder digestion. If the iuice is made both sirupe and conserua, and the whole Lemon is preserved condite with sugar, Pea the iuice of a Lemon is very god against the stone, for so saith Matthiolus. The iuice of Limons drunke in white wine, drincketh out the stone wonderfully. Wherefore for a cup of Rhenish o; white wine, with a Lemon sliced and sugary is a pleasant medicine next a mans heart in a morning. And I wouold every god student might be hurt so thise in a week. An easie me-
dicine for the stone.

Of

Hafill Nuts
be very vna-
wholesome.

Cap. 42.

Cap. 38.

Filberds.
Fibberds.

Of Hafill Nuts and Filberds. Chap. 119.

Hafill Nuts be hot and drye in the first degré, they
be hard of digestion, they fill the stomache and belly
with windes, they encline one to hystericke, and an ex-
perteze pærachie, they stresse the bresch full of sleame and
cause a cough. Wherefore I advise all Students not to
use them much, especially after they be dry, for the dry
Nutes are worse then the new and mayst, because they
are more drye and ioylie; by reason whereof they turns
some to choler, and engender head aches. Yet if any be comis
of a Squirrels kinde, and loueth well to eate old Nuts,
let him eate Maysons together with them. For Maysons
through their moisture will qualifie the drynesse of the
Nuts; as Schola Salerni teacheth.

Pet in an other place dry Nuts are commended to be
eaten after fish in steede of chefe, saying: O

Potum pescis, pungens potum carnis adgit.

After fish Nuts, after fish Chefe, let them
admit and expell the heat, and an excedent of heat
Betanci Nuts, by reason of their drynesse, let them
gettling of heat, that is to saye to come of fish, meat
otherwise, Nutes are unconsciente as in the bres
following:

Vincia nux prodest, nocet alia regia et humerata. vix
you would credyd, that of alius regia et humerata
speaking, that the Nutmeg is wholesome, the Hafill
Nut hurtfull, and the Nut which the Arabians call *Nux Metel* is venomous. Filberds are of much like nature;
saying that they are more pleasant in eating, longer

In forme, thinner in shale, and sooner ripe. March. setteth *Lib. 1. Dis.*
downe a medicine to be made of nut shales in this maner: *cap. 142.* A medicine
thereof being drunke in red wine, doth stay a laske, *of nutshales,*
for a laske.

Of Wallenutes. Chap. 128.

VV Allenus be hot and drye in the second degré. If
the piles be taken off, they are thought to be
good for the stomacke, and somewhat losing the belly, and
mixt with sugar, they doe nourish temperately. They
are reckoned in *Sch. Sal.* for one of those six things *cap. 13.*
which are good against poyon.

*Allia, Ruta, Pyra, & Raphanus cum Theriaca Nux,
Hac sunt antidotorum contra mortale venenum.*

That is to say, Garlick, Rue, Peares, Radish, Treacle,
Walnuts, are good against poyon.

And true it is, that dry Walnuts, and Rewe, & Figs
and salt, were king Mithridates medicine against venom,
which after he had long lived, when he thought to dispatch
himselfe with poyon, he could not. And no maruell, for
the water of græne walnuts taken about Midsummer,
being drunke two or thre ounces, caleth and resisteth
the pestilence. And the water of the bitter huskes of wal-
nuts being not rotten, distilled in September, is given
two shaks against the pestilence with a little vineger as a
certains experimenter. *King Mithri-
dates medi-
cine against
poyon.*

A sure medi-
cine against
the pestilence
taken out of
Euonymus.

Of Chestnuts. Chap. 129.

Chestnuts are commended of Galen of all wild fruits, *Lib. 2. de Aliis.*
to valde the best nourishment. Yet elsewhere by
faith, that whether they be rosted, fried or boyled, they be
hortfull: but much more if they be eaten raw. But if
any man desire to eate them, let him first pricke them
through the huske with a knife, and then rost them under
the

*L. 1. D. 5.
ca. 121.*

For a laske
or fluxe.

the embers o2 hote ashes. And if they be eaten with honny fassing, they will helpe a man of the cough. But their thicke force is in binding the belly. So saith Marthio. Chestnuts doe greatly binde, both the fluxe of the stomacke, and belly, especially if they be eaten dry: they are good also for spitting of blood. Acornes of an Oke-tree are like in operation, which being likewise rostred vnder ashes, and eaten, will soone stay the laske, as I haue learned of an olde woman, which therewith did great cures in the fluxe.

Of Spices, which because they are for the most part fruits of certaine trees growing out of this realme, and much vsed in meate and drinke among vs, I haue here annexed to the treatise of fruities.

Of Pepper. Chap. 122.

*Cap. 75.
Three sorts
of Pepper.
Lib. 8. Simp.*

*Lib. 4. de
Sa. Turn.*

The vulgar
opinion of
Pepper dis-
proued.

Pepper after Arnoldus vpon *Schola Salerni*, is hot and dry in the fourth degré. There be thre sorte of pepper, that is, blacke, white, and long Pepper, all growing vpon a tre, as Galen reporteth. And that is white Pepper which is gathered very greene and moist. And that long Pepper, which is a little drie, but not perfectly ripe. And that blacke Pepper which is gathered full ripe. But the Spaniards and Portingals which haue trauelled the East and West Indies, report the blacke pepper to grow vpon long Bushes, and the long Pepper to be the blowings of a certaine tree, much like those blossomes which the Hassill trees bring forth at the fall of their leaues. But the operation of al sorte of Pepper differ little, though the white Pepper be the best for the stomacke, as Galen witnesseth: for all kinds of Pepper generally do heat the body, contrary to the vulgar opinion, which is, that Pepper is cold in operation. But who so receiueth it into the body, shall feele it hott in operation, for through the heat and drynesse that it hath, it dissolueth cleane and windes, it helpeth

helpeth digestion, expulseth vrine, and availeth againt diseases of the brest proceeding of colde. All which properties are biefely and pithily set forth in *Schola Salerni*.

Quod piper est nigrum non est dissolere pigrum.

Phlegma purgabit, digestinamq; invaserit.

Lencopiper stomacho praelest, ruffiq; doloriq;

Vile, praenict motum febriq; rigorem.

See also Chap. CII.

In which verses the chiese commendation is given to the white Pepper, and that it hath fine vertues. First to comfort the stomack. Secondly to helpe the cough. Thirdly, to helpe the cholickie or any paine comming of wind. Fourthly, to withstand the causes of a colde feuer being given before the fit. Fifthly to easle the shaking of feuers. All which properties notwithstanding may be ascribed to the other kinds of Pepper. For which causes there is an excellent confection made of all thre Peppers, and is *Diatrion* therfore called *Diatrion piperion*, passing god for a colde piperion. and windie stomack, and may be taken at any time of the day. And such as haue not that confection, may take a fewe coynes of blacke pepper grosse beaten, in a draught of Ale fasting, or take a little of the powder of any of the thre sorts together with meates, so nothing is better for wind and feame.

Of Cloues. Chap. 123.

Cloties are hotte and dry almost in the third degré. They haue vertue to comfort the sinewes, also to consume and dissolve superfluous humours, they are god for the stomake, liver and heart, they helpe digestion, and stay a laske. And being sodden whole in milke, or made in powder, and so taken in milke, they comfort the debilitie of nature, and stirre vp Venus. Besides this, they are sundry waies vsed both in meates and

and medicines, & do gine a swete sauour to distilled waters & powder, no spice is of more force. They are the fruite of a certaine tree growing in the East Indies.

Of Maces. Chap. 124.

Maces be hote in the second degrē, and are drye in the third. They are founde growing close about the Nutmegges, covering it as it were an huske, they are to the stomacke verie conmodious and restorative, being in meates. And so; this purpose they are boyled whole in brothes or coaleises, or milke. Beside that, they be verie good to be drunke against spitting of bloud, and bloudie fluxes, and excesse Laxes and the Collicke.

Of Nutmegges. Chap. 125.

Nutmegges be hot & drye in the second degrē. They are the frutes of a tree in India, like unto the Peach tree, they strengthen the Stomacke and Liver, they abate the Spleene, they pronoke vaine, they slay the Laske, and breake wind. And that which is best for Students, they make the mouth to savor well, they comfort the braine, the sight, the liver, the spleene, and specially the mouth of the stomack. Yea as I haue proued in many that had weake heade, being taken last at night in a Caldwell of Almonds or Hempseede, they procure sleepe. And in my iudgement it is the best spice for Students of al other. And I would advise them to graue often of it into their drinke, and if they can get Nutmegges condite, which must be had of the apothecaries, that they would haue alwayes by them halfe a pound or more to take at their pleasure.

Nutmegges
is the best
spice for
Students.

Lib. 4. de. f. 1. t.
ca.

Of Ginger. Chap. 126.

Ginger is hotte in the second degrē, and drye in the first. It is the rot of a certaine herbe, as Galen wri-

teth

teth. It heateth the stomache, and helpeth digestion, and it is god for the sight. For this experiance I haue of gin. A certaine ger, that a peny-waight thereof together with thre-peny waight of white sugar, both made very small in powder and serced through Lawne oz a fine boulter cloth, and put into the eye, hath within shott time worne away d sleame grownes ouer the eye. Also with two ounces of sugar, a quarter of an ounce of ginger, and halfe a quarter of an ounce of Cinnamon, all beaten small into powder, you may make a very god blanch powder, to strew vpon rosted apples, quinces, oz wardens, oz to sawce a henne. Blanch pow- der. But the ginger which is called Greene-ginger, oz ginger condite, is better for Students: for being well made, if it be eaten in the morning fasting, it comforzeth much the stomache and head, and quickeneth remembraunce, and is very god for the cough. Greene Gin- ger.

Of Cinnamon. Chap. 127.

Cinnamon is hot and dry in the third degree. That which we haue is the barke oz rinde of a certayne tree growing in the Indies, and is the right Cassia, as Matth. Lib. 1. Dif. thinketh. The vse thereof is great alwell in meates as in medicines, and found to be very comfortable to the stomache, and principall parts of the body, insomuch that I haue read in an olde Author of Physike, this mater following.

Cur morientur homo, qui sumit de Cinnamono?

There is made a water with Cinnamon very god for many purposes in this manner. Take a pound of god Cinnamon and beate it grosse, then take a pottle of per. water. sea Rose water and as much of god wine, sache oz tanary wine, oz else take a gallond of the wine onely without rose water. Stape all together close couered in some cleane vessell the space of fourre and twentie houres, then stille it in a limbeck. You may kepe of that which commeth first

If you list by it selfe about a pinte, soz the later will be weaker. Some put a pound of sugar Candy to stepe with the Cinnamon, and so they make it very pleasant. And I haue proued the best way to be, take a gallon of sache, a pound of Cinnamon grosse beaten, and a pound of Sugar Candy, and to stepe all together and so distill them. This water hath innumerable vertues, but especially to restore and preserue the debility of nature. And as Marth, saith in the Chapter aforesaid, It helpeth & strengtheneth the liver, the spleene, the braine and sinewes. Wherefore I reckon it a great treasure soz a Student to haue by him in his closet to take now and then a sponefull.

Of Graines. Chap. 128.

Graines are hotte and dry in the third degré. They are god soz a cold stomacke, and are much like in operation to Pepper. Olde folkes vs them oft in their drinke, either soz some speciaall propertie, or else because they are better cheape than other splices. Doctor Boord in his Dietarie saith it is a god spice soz women.

Of Sugar. Chap. 129.

Vnto this treatise ofspices, Sugar may be added, be-
cause it is commonly ioynd with splices, both in
meates and medicines. It is the iuice of certayne Canes,
or Rades, which growe most plentifully in the Ilandes
of Hedera, Sicilia, Cyprus, Rhodus, and Candy. It is
made by Art in boyling of the Canes, much like as they
make their white salt at the Witches in Cheshire. Sugar
Ish.8.cap.4.
Marth, meden.
is not so swete as hony, nor so hotte, and therefore cau-
seth not so great thirst. It may be giuen in Agnes as
Galen affirmeth, because it doth not enflame the body as
hony doth. And this I can say of experiance, that Su-
gar agrēth with all ages and all complexions, but hony
contrari-

contrariwise annoieth many, especially those that be cholericke or full of winde in their bodies : yet I grant that hony is very wholesome to some , especially our English hony if it be pure and unmixt , soz in my iudgement it is comparable with hony of Athens, which was in Galens time most commended. And hony is the moze wholesome, How to clar. if it be clarified : that is to say , a little water being put to it, gently boyled , and scummed while any froth aris seth. Soz by this meanes (as Galen sheweth) wee shall take away the tartnesse of hony , and make it more fit for f. 4. s. p. 19. concoction. And if you would know b*y*is f*or* whom hony is hony is wholesome and soz whom not wholesome, Galen wholesome in the end of the fo^resayde Chapter declareth in these and for words: It is good for old folks , and for such as be of cold whom not complexion , but in lusty youth , and in them which bee wholesome. horte of nature, it turneth into choler. And this is the reason why honye agreeth with some natures, and not with others. Wherefore sugar is generally moze wholesome then hony is. And although it be not so strong in operation against sleame as hony, yet it purgeth sleam well. And soz that purpose, some use to booke white Sugar and wa^r Sugar and Water boewe together, and thereby haue ter, good to sound great ease. And if a branch o^r two of Rosemary be put to it in boewing, it will be much the better. Yet stomake of white sugar is not so god soz sleame, as that which is called sugar Candy, whether it be white o^r browne, soz both sortes are exceeding god in this case. And the Gin^r Sugar Candy. ger which is named Ginger Condite, is passing god Ginger Con- both soz to digest sleame, and to comfort the stomach and head, and is to be used of students that be much cum- b*yd* with sleame.

Of Biefe. Chap. 103.

Now that I haue spoken sufficienly of cozne, herbes and fruities, it remaineth that I prosecute the third and

Bife & the
commoditie
thereof.

*Lil. 3. de Ali.
fa. cap. 1.*
Bife is a
melancholy
meate.

*Pur. 4. de disti-
nctione
cap. 7.*

Great differ-
ence of
Bife.

and last part of my division before set downe, which is touching living and sensible creatures, and their partes pertaining to diet. And because Bife of all flesh is most vsuall among English men, I will first entreat thereof. I need not to shew how plentifull it is throughout this land before all other countries, and how necessarie it is both by sea, for the victualling of shippes: and by land for god housekeeping, insomuch that no man of honour, or worshippe can be said to haue god provision for hospitalitie, vnlesse there be god store of Bife in readinesse. And how well it doth agree with the nature of Englishmen, the common consent of all our nation doth suffici-ently proue. Pea that it bringeth more strong nourish-ment than other meates, may plainly be perceived, by the difference of strength in thole that commonly feed of Bife, and them that are fedde with other fine meates. Notwithstanding, Galen affirmeth that Bife maketh grosse bloud, and engendreth melancholy, especially if it be much eaten, and if such as do eate of it be of melancholy complexion, for in thole (saith he) it breedeth melancholy diseases, as Tankers, Scabbes, Leprie, Feauers Quartaines, and such like. And Isaac Ludens is of the same iudgement. for which cause, Schola Salorni reckoneth Bife among thole ten sorts of meates, that engender melancholy, and be unwholesome for sicke folkes. The verses are mentioned before in the Chapter of Peaches. But all these Authors (in mine opinion) haue erred, in that, they make the Bife of all countries alike. for had they eaten of the Bife of England, or if they had dwelt in this our climate, which through coldnesse (*Ex antiperistasi*) doth soytise digestion, and therefore requireth stronger nourishment, I suppose they would haue iudged otherwise. Yet do I not thinke it wholesome for sicke folkes, but for those that be lustie and strong. By else we may say that these famous Physitions ment of old Bife, or very salt Bife. for there is great difference of

of Biese touching age, so; young Biese is fender & pleasant in eating, and old Biese is moze tough and vnfauorie. Againe, Oyc Biese is better than Bull Biese, except it be so; those that would luke big. And cowbiele if it be young (as Irish men thinke) is better then both. But by master Eliots judgement, Oyc-biese not exceeding the age of fourte yéeres is best of all. As for Veale, it is very greatly commended in Scho. Sal. becausse it doth nourish much, so; so they say,

Veale.
C. p. 28.

Sunt nutritissima multam carnes vitulinae.

Whose iudgement Galen approueth, where he saith, ^{lib. 3. de Aliis. fa. cap. 7.} the flesh of a suckling calfe, of six or eight weekes olde, being roasted doth nourish much, and is easilly digested. But our veale is to kill calves at thre weekes or a moneth old, at which time they must nedes be full of superfluous moisture: yet that superfluitie is very well abated by rosting. Wherefore veale is better rosted then sodden. And it shoule be rather a little ouer rosted than under. For this is a generall rule in Philosophie & Physicke, that meate rosted is drier than boyled, which is confirmed by Galen in these wordes. Roasted meates or fried meates give drie nourishment to the bodie: but boyled meates are more moist. As for salt Biese, which is much used in some places in England, whether it be kept in bigne, or hanged vp in the smoke, called Martilmas biese, because it is comonly killed about that time of the yeare, is in the veres before alleaged out of Scho. Sal. reckoned vnwholesome, and to bised grosse and melancholic bloud. And as I haue often proued in my selfe, is very hard of digestion. Yet Biese light powdred is moze wholesome than fresh biese. Because by the salt it is purifid and made moze sauorie. And thus much I know that in cholericke stomackes, as it is commonly in youth, biese is moze conuenient than chickens, and other like fine meates. Because fine meates in hott stomaches, be as it were overboyled, when the grosser are but duly concocted. The god or

Roasted meat
is drier than
boyled.
*lib. 3. de Aliis.
fa. cap. 2.*
Salt biese.

dering of biese and other vitnals I referre to god cakes.

Of Mutton. Chap. 131.

*Llib. 3 de Ali.
fa. cap. 1.*

Galen disappro-
ved concer-
ning mutton.

The best
mutton.

Lambs flesh.

Mutton is commended of the most part of Physiti. Mons sauc Galen, who saith that it maketh ill juice, soz he wryteth of lambe and mutton ioyntly. Lambe is very moist & flegmaticke, and mutton is full of excrements and maketh ill blood. But how much Galen is deceived if he speake generally of the mutton of all countries, expe- rience proueth here in this Realme: soz if it be young, and of a weicher, it is a right temperate meate, and ma- keth god juice. And therefore it is vied more than any other meate, both in sicknesse and in health. Yet is it not like god in all places in England. Soz the shape which beareth the finest wull, is not the sweetest in eating, nor the most tender. But as Galen speaketh of all kindes of flessh, so of Mutton. The flesh of beastes that be gelded is better than of others, and olde flesh is woorst, both for concoction, and breeding of good bloud, and for nour- ishing. Wherefore, Hammes mutton I leaue vnto those that would be rammish, and old mutton to butchers that want teeth. As soz Lambe, it is moist & flegmaticke, and not convenient soz aged men, or soz them which haue in their stomackes much fleame, except it be very drye ro- sted. But mutton contrary to veale, shoulde be rather un- der rosted than ouer. Soz it is seldom seene that any man hath taken harme by eating raw mutton, so light and wholesome it is in digestion.

Of Swines flesh. Chap. 132.

*Llib. 3 de Ali.
fa. cap. 1.*

Swines flesh is most commended of Galen abone all kinds of flesh in nourishing the body, so it be not of an olde swine, and that it be well digested of him that eateth it. And that it giveth moze redsalt and strong nourish- ment

ment than other meats, he proueth by experiance of great
wrestlers, who if they eate like quantity of any other
meate, and withall vse like exercise, shall feele themselves
the next day following more weak than they were, when
they fed on porke. Moreover the flesh of swine hath such
likenesse vnto mans flesh, both in sauour and tast, that
some haue eaten mans flesh in stead of porke. Swines flesh
in many
points like to
mans flesh.
bloud & mans bloud be so like in enerie thing, that hard-
ly they can be discerned. And the inward parts of a
swine (as is proued by Anatomie) be verie like to the
inward parts of a man. But notwithstanding this si-
militude and strong nourishment, yet I thinke swines
flesh no good meat for students, and such as haue weake
stomaches, to be commonly vsed. For as that woxthie
Arabian Rhasis wyteth. Grosse meate is good for them
which vse much exercise; but fine and tender meate is best
for them which rest and labour not. So then it followeth
that swines flesh is good and wholesome for their bodies
that be yong, whole, strong, occupied in labour, and
not disposed to oppilitations, and also for them that desire
to be fat. But for students, that flesh is better which is
temperate of complexion, easie of digestion, and ingen-
dred god bloud. Neither is all swines flesh so commen-
dable, but that which is young, and best of a yeaer or
two olde. Also the flesh of a wilde swine is better than of
a tame, because (as Galen sayeth) The flesh of swine
fedde at home, is more full of superfluous moisture, for
want of motion: besides, they liue in a moze grosse aire
than those that liue wilde. But our vse here in England
is for the moze part to brade our swine at home, except
it be for the time of mall falling; for then they feede a-
brade in the wooddes: which kinde of feeding in my
judgement is the most wholesome. Wherefore Brawne,
which is of a boare long fedde in a sty, can in no wise
be wholesome meate, although it be young. For be-
sides that it is hard of digestion (as common experiance
Lib. 3. cap. 9.
ad. Aman.

Wilde swine
better than
tame.
H y proueth)

proueneth) it must needs b̄ad ill ioyce in the body, conser
vering the want of motion and grosse farding thereof, soz
which cause we vse commonly to drinke strong wine with
Baconne to helpe digestion. And we eate it before other
meats, that it may lye lowest in the stomacke where di
gestion is strongest: and we eate it in the cold tyme of the
yeare when we are best able to digest strong meates, as
Hippo. saith, In the winter & at the spring, our stomachs
be hottest, and our sleepe longest. Whiche vse of England
is confirmed in *Schola Salerni* on this wile.

Apocrif.
cap. 5.

*Est caro porcina sine vino peior omnia,
Sed tribus vina, tunc est cibus & medicina.*

That is to say, porke without wine, is not so holosome as
mutton: but wine drunke withall, it nourisheth bett, and
is medicinable.

Whiche is to be understand, (as Arnoldus affirmeth
in his commentarie vpon the same,) especially of roasted
pigges and baconne. Soz young pigges commonly called
roasting pigges, though they be commonly eaten, and ac
counted light meate, yet they are not very wholsome, by
reason of their ouermuch moysture, and they b̄ad in our
bodies much superfluous humours. Wherefore they need
gode wine as well as baconne: the one because it is ouer
hard and grosse, the other because it is ouer moist & slimy.
But Physicke teacheth the Cooke, that flesh which is en
clined to drynesse shoulde be sodden: and the flesh which is
enclined to moysture shoulde be well rosted. Wherefore
pozke, pigge, beake and lambe, is better rosted than boy
led. Yet if a man be costiue, and would faine be soluble,
let him make potage with fresh pozke, and none other
herbe but Mercurie, and by eating thereof (as I haue of
ten prouened) he shalbe easily losed. As for bacon, it is in no
wise commended as wholsome, especially for students,
or such as haue feeble stomacks. But soz labouring men
it

What flesh
should be
boyled, and
what rosted.
Potage to
make one
soluble.

Bacon.

It is conuenient accozding to that Latine prouerbe, grosse
meate for grosse men. For the countrey woman, when
her sicke husband would eate no fatte bacon, thought he
was past all eating: for when the Physition aduised her
to dresse him a chicken, what Master Doctor (said she) do
you thinke he will eate a chicken, when as he will eate no
bacon as yellowe as the gold noble? And indeude in such
kind of men, it sozeth not much how wholesome meate
be, so it fill the belly and kepe strength. For as the Poet
Virgill wxiteth, Great labour ouercommeth all things. A gammond
Yet a gammond of bacon well dressed is a god Chwing,^{of Bacon,}
horne to pull downe a cup of Wine. But all sortes of
swines flesh were, and are abhominal to the Zelues;
because it was forbidden by G D to be eaten of them, *Lxxi. chap. 11.
vers. 7.*
as being vncleane. In so much that seuen bæthen and
their mother were most cruelly put to death, because they
would not eate swines flesh. But it is lawfull for the
faithfull to eate any kinde of meate. And though swine be *Act. 10. 15.*
vncleane beastes, yet their flesh maketh cleane nourishe-
ment as Galen sayeth. *Rom. 14. 12.
13. 14.*

Of Goates flesh. Chap. 133.

Goates flesh either of male or female, is dispzaised of
Galen. Because, beside that it breedeth ill bloud, it *lib. 3. de ali.
is tarte.* Yet Kidde is commended of him next vnto poake, *sa. cap. 1.*
But Auicen and the sea of the Arabians, doe preferre
Kids flesh before all other flesh, because it is more tem-
perate, and bædeth pure bloud: and being in a meane
betweene hotte and colde, subtil and grosse. So that it
can cause none inflammation nor repletion: and is there-
fore a god meate for those that haue weake stomacks, and
use meane exercise. But it is not conuenient for labo-
rers, because great labours would sone resolute the iuice
engendred thereof. Isaack Iudæus maketh soure differenc^e *Par. 4. de ani-
malibus.*
ces in age, aswell of Goats as of other kindes of beastes.

The difference of
beasts con-
cerning age.

That is to say, Sucking in youth, in middle age, in olde age: but he most commendeth sucking kids. For this rule is generall that flesh of a drie complexion, is better neare calving time than farther from it. Wherefore kids and calves be better than goates and oren, because their driesse is abated with the moisture of their youngnesse. But flesh of beasts of moist complexion, is better and moze wholesome in age than in youth, for a great part of their overmuch moisture is dried away as they doe encrease in age: wherefore, wethers of a yere old are lesse clamorie, and moze wholesome than sucking lambs. And likewise porches of a yere or two olde, are better than young pigges. But generally all Beastes, and Birdes that be of the fourth age, before mentioned, that is, *decrepit*, are tough and vnwholesome. For most true is that English proverbe: Young flesh and old fish doth men best fed: Againe generally, The gelded are best.

Of Hare. Chap. 134.

The mani-
fold com-
modities of the
Hare.

L. b. 1. Diſſ.
cap. 18.

Hare-flesh beside that it is hard of digestion, maketh grosse and melancholy bloud, and is one of the four kindes of flesh that breeds melancholy, mentioned before in the chapter of viſe. Wherefore it is not for the gowndes of the flesh, that this silly beast is so often chased with hounds and hunters, but for pastime. Yet thus much will I say to the commendation of the hare, and of the defence of hunters toyle, that no one beast be it never so great, is profitable to so many, and so diverse uses in Physyke as the Hare and partes thereof, as March. She weth. For the luer of the Hare dyed and made in powder, is good for those that be luer-sick, and the whole Hare, skinned and all, put in an earthen pot clole stopped, and baked in an oven so drie that it may be made in powder, being given in white wine, is wonderfull good for the stone, as well in the reines as in the bladder. The galle of the Hare mingled

glen with sugar; doth take away fliwmes of the eyes, and helpeth dimnesse of sight. The kidnes of the hare ca-
ten rain, especially while they are hote, doe maruelously helpe those that have the stone, and being boyled they
are of like force. The stonos of the hare, are wholesome
to be eaten of those that have grieses of the bladder. The
bloue of the hare while it is warme, boyled with barley
meale and eaten, helpeþ the flire presently. The dung
of the Hare, is good for the same purpose. The haire of
the Hare burned and applyed do stanch bloud, but chiefl-
y the haire that grow under the belly, pulled off while
the Hare is alue, and put into the noseþpilles, do stop
blaeding at the nose. The ankle bone of the foote of an
Hare, is good against the cramp. Thus much touching
medicine. Now concerning diet, Rhasis that famous *Ara- Lib. de anim.*
bian saith; that Hares flesh being rostet, is wholesome to
them that have any kinde of flire. But our vse is to
rostet the hinder partes, and boyle the fore partes, or to
bake the whole. But howsoeuer it be vsed, Galen saþt: *Lib. 3. de. ali.*
sa. cap. 1. That Hare-flesh breedeth grosse bloud, yet better bloud
than Biefe or Mutton. The opinion whichsome holde,
that every Hare shoulde be of both kindes, that is male
and female, is disproued by Machiolius in the Chapter
aforesaid as vntrue.

Of Conie. Chap. 135.
Conie, which is so plentifull a meate in this Lande,
and proued so light of digestion, is little spoken of
by Galen and other auncient writers. But it is very
well proued amongst vs, that there is no meate more
wholesome, or that more cleanly, firmly, and temperat- A digression
ly nourisheth than Rabbettes. And what commodity a touching
god warraine of Conies bringeth toward the keeping hospitalitie
of a god house, men both of honour and worship that lone
hospitalitie do verie well know. Whiche vertue being ac-
ceptable unto God, and a singulare benefite of all the

Countrie round about them, (the more it is to be lamented) is every day more and more neglected in England. The chiefe cause thereof (as wisten men thinke) is walle, snil and sumptuous apparell, now commonly vsed in euerie degrē farre otherwise than Willian Rufus did, who being a Kings Sonne, and the second King of this Land after the Conquest, was thought to excede, when he bestowed a Marke vpon a paire of hose, vsing comonly to bestow but thre shillings: whose example may well be a commendation to Gentlemen in these our dāys, who bestow as much vpon one paire of hose, as the King did vpon twentie.

Of Venison. Chap. 136.

*L. b. 3 de. A. 1.
fa cap 1.
Why venison
should be
drowned in
wine.*

VEnison, whether it be of redde Dāre or of Fallop, maketh ill iuyce, engendreth melancholie, and is hard of digestion, as Galen witnesseth: wherfore it is not wholesome meate for Students, no though it be drowned in wine, as the best manner is to eate it. Which way no doubt was first devised to amend the noysomenesse thereof, because wine is of a contrarie nature to that humor which venison most of all breedeth. For wine is hote and moist, and melancholie is colde and drye. A wonder it is to see how much this vnwholesome flesh is desired of all folkes. Insomuch that many men rashly will venture their credit, yea and sometime their lives too, to steale Venison when they cannot other wise come by it. But I would advise them (as Demosthenes said by the strumpet Lais) not to buy repentance too deare. And I coulde wish (sauing the pleasure of honourable and worshipfull men) that there were no Parkes nor Forests in England: for a great part of the best pasture in this Realme is consumed with Dāre, which might otherwise be better employed for our common wealth. And when with great trauell and perill they haue gotten

ten a piece of flesh; then the dressing and eating is more costly than would provide many other dishes of meat a great deale more wholesome. And concerning redde Deere, Simeon Sethi wryteth, That Stagges in the summer season eat vipers and serpents, whereby their flesh is made venomous & noysome, and therefore is in no wise to be eaten. Yet M. Eliot thinketh the flesh of fallowe Deere is more unwholesome and unpleasant than of red Deere. And I thinke there is more vertue in the Stags hoynes than in the flesh, for I know, that the hoynie burned and made in powder, is given with great successe in all kindes of laskes, spitting of blood, and Jawndies. *De statibus animalium.* Virgill wryteth, that the Crowe liueth nine times the age of a man, accounting the age of man to be an hundred years. And that the Hart or Stagge liueth four times the age of a crowe. Whose opinion how true it is, I referre to keepers of Parkes, and rangers of forestes. The age of a Stagge.

The verses of Virgil be these.
Ter binos, deciesq; novem superexit in amor,
In ista senescunt, quos implet vita viatorum.
Hos nomes superat viuendo garrula cornix;
Et quater agneditur, cornicis secula certior.

Galen maketh mentio of divers other kinds of beasts
which some nations use to eat, as the flesh of Asles, *Lib.3 de aliis.*
Lyons, Dogges, Wolves, Beares, and such like. To the
which he might have added the Cannibals who feede on
mans flesh, as sometime the Scots did, as sa. Hierome
witnesseth of his owne knowledge. for so he saith: what
shall I say of other nations? Since that when I was a
boy, I sawe in Fraunce Scottes, a people of Britaine,
eat mans flesh. And when they found in the Forestes
heardes of swine, beastes and cattell, they would cut off The Scottes
were some-
time anthro-
pophagi.

Rooke.

the buttockes of the boves which kept them, and also the womens pappes, and tolke that to be the most dainty and delicate meat. And fraticles are a commone dish among the Grecians, as Galen witnesseth in the second Chapter of the book aforesaid. Much like as I haue heard tell of a Bishop of this land, that would haue eaten fryed frogs. And some haue I knownen to eat hedgehoggs : and as for Rooks, if they be fleaed, perboyled, and well rosted or baked, are good meate for poore folkes, and (as I haue heard) be medicinable for an ague. But the other sortes aforesaid named, are more meete for hogs than men. Wherefore I will let them passe, and will speake of the partes and members of such beasts as be vsually eaten in England.

Of the head of Beasts. Chap. 138.

The flesh of the head of any beast is slouo of digestion, and annoyeth the stomacke. Yet after it is digested, it nourisheth much and augmenteth sude. Some say that every part doth best nourish his like. Which if it were true, then shoulde the head of a calfe or a sharpe bell nourish the head of a man. But I thinke otherwise, for I know that the flesh of heads is very hurtfull to them that haue the falling sicknesse, which is a disease of the head. Wherefore I thinke that reason proceded first out of a Calves head or a Sheepe's head.

Of the Braine. Chap. 139.

The braine is flegmatike, of grosse irike, slouo in digestion, and noysome in the stomacke, causeth loth-somenesse and taketh away appetite. But where it is wel digested it nourisheth much, and is reckoned in Scho. 144. for one of y twelue things whiche greatly nourish & make fat mans body, as appeareth in the verses following.

Nutrit triticum & impinguat, ac, casus infans;

Testiculi,

*Testiculi, porcina caro, cerebellae, medullae, &c. et alia similia
Dulcis vina, cibis gustum inueniuntur, quia
Sorbilia, & sic us maturae, amaz, recentes,*

Twelve
things that
breed faines.

That is to say, bread made of Wheat, milke, greene
Cheese, Cockesstones, Porke, Braines, Marrow, iweete
wines, delicious meates, Rere Egges, ripe Figges, new
Grapes or Rayfons. Notwithstanding if any man list to eate Braines, he
should in no wise eat them last after other meats, because
so they procure vomit, and beside they shoule be well sod-
den, and after well spiced with pepper, or such like. But
the preparing of meats I referre to shiffull Cokes. The
Calfe, which is not the willest beast, hath yet the most
braines, and most used to be eaten. Yet some wise gentle-
women set more store by the braine of a conie or a wood-
cocke. And in some meches opinions, (as Arnoldus reporteth
vpon the verres also resaid) the braine of Chickens
and Capons, is good for the memorie, and comforteth the
wit. But I thinke the braine of a Calfe will make a man
as wise as the braine of a Capon. The Hares braine is
good against the tremblung and shaking of the limmes,
which is commonly called the Palise.

Of the Tongue. Chap. 140.

The Tongue is a spungie and sanguine substance, and
is of godly hearthlyment, especially about the rotes,
if it be well digested: If it be not, it breedeth scame. Elsepe
re being sent to the market by his Maister to buy the best
meate, bought a tongue: and bring sent the second time
to bove the woorst meate, bought a tongue likewise. As
who should say, a tongue is both the best meate and the
woorst, according to that saying of Saint James the Apo-
stle: The tongue can no man tame. It is an vnruley cuill
full of deadly poison, &c. But of mans tongue I have
not to speake, but I wish all men to use that Physike
which

which the wise man Cato prescribeth.

Virtutem primam esse putat compescere linguam.

It is a speciall vertue to charme the tongue.

Pet it is very hard for women to obserue it, as he knoweth best that is troubled with a shrew. But a netes tongue well dresed is best to be eaten, and if it be pricked with cloves it is the better, because thereby the moisture is diminished. But the well dressing I referre to god Cooke, whom I mention often times because coquerie is a part of Physicke: and a god Cooke (as Doctor Boord saith) is halfe a Physician. The kernelles which are in the rotes of the tongue, or else where in the body, are of much like nourishment to the tongue. So so Galen witteth. The nourishment which commeth of them being well digested, draweth neare to the nourishment of flesh; but if they be not well digested, they breed raw iuyce and flegmaticke.

Kernelles of
the tongue.

*Iib. 3. de Ali.
fa. cap. 6.*

Of the Eares. Chap. 141.

The Eares are nothing else but gristill and skin, and therefore hard to digest and nourish little. The gullet or weasand is of like nature.

Of the Eies. Chap. 142.

The Eies be of diverse substances, of skins, humours fat and filth. Bea they are light of digestion, and being of a fat beast they are pleasant, as of a calfe or famon: for these two haue best eies to see, though the best Lynx haue best eyes to see.

Of the Heart. Chap. 143.

The Heart is of hard flesh, and therefore is not sone digested, nor passeth shortly from the stomache. But where

where it is well digested, the juice that it maketh is not to be dispised. Nay as (Isaacke Iudæus saith) it giueth much nourishment, and good to the body.

Of the Lungs. Chap. 144.

The Lungen oʒ Lightes are easie of digestion, and doe sone passe throughout the body, by reason of their naturall softnesse. Yet their nourishment is little and vnwholeome, for it is flegmaticke. Albeit the Lungs of a Foxe are medicinable for them which haue sicknesse of the Lungs, being used in this manner. Take the Lungs of a Foxe and drye it to powder, and put a quarter of a sponefull in a little almond milke, oʒ boþy, and eate it, for it is very god to preserve the Lungs. Dɔ else you may take it with stripe of Vyslope. Dɔ you may haue an Electuarie at the Apothecaries called, *Loche de pulmone vnlpi*, excellent for the same purpose.

The Lungs of
a Foxe good
for the Lungs
of a man.

Of the Stomacke. Chap. 145.

The Stomacke oʒ maw is of ill digestion, and hardly passeth the body, and maketh ill bloud by reason that it is a frowny member, & gristly; yet the extreame parts of the maw, as the bottome and bosome, are better digested, because those partes are more fleshie and fette. Which is proved in *Schola Salerni*: as also that which I haue written touching other parts, as followeth.

Egerius tardior, digerit ut quoque duri, Cap. 48.
Aspergit idem formicibus zamen exteriora probantur;
Reddo linguis bonis nutrimentum medicinae,
Conculcit facilis pulmo est, citolabitur ipse:
Et melius cerebrum gallinarum reliquorum.

That is to say, the heart is hard to be digested, and so is the maw, yet the vttermost partes thereof are good. The tongue giueth good nourishment. The Lightes are light

light of digestion, and passeth through the body speedily.
And the braine of hennes are best.

Of the Liver. Chap. 146.

The Liver of Beastes is ill to digest, passeth slowly,
and maketh grosse blood. But it is strong in nou-
rishment, and is best of those beastes that doe suffice, as of
calves and lambes.

Of the Spleene. Chap. 147.

Part. 5.

The Spleene or Spilt maketh ill iuice and melancholy
bloud. For it is the very place where melancholy
is made. Ihaacke Iudex sayeth : that the milke of a swine
is better than of other beastes, for the subtil and rare sub-
stance thereof.

But with vs in England, the spilt of a swine is not vsed
to be eaten.

Of the inward of beastes. Chap. 148.

The intrale o; inward of beastes, as tripes, and chit-
terlings, be hard to digest, and therefore although
they be well digested, yet make they not iuice naturally
sanguine o; cleane, but raw iuice and colde, and requi-
reth a long time to be converted into bloud : thus sayeth
M. Eliot. Yet common experiance proueth, that a fatte
tripe well rostid o; fryed, is easily digested. And that
shall any man finde that eateth tripes at supper. Tripes
and other souce, are vsed to be broyled upon coales, o;
fryed. But neither way is commended in Physicke, for
broyled meate is hard of digestion, and euill for the stome,
and fryed meate is harder of digestion and breedeth cho-
ler and melancholie.

Broyled meat
& fryed meat
vnwholsome.

Of

Of Puddings. Chap. 149.

Of the inward of beastes are made puddings, which
are the best of an hogge, as Schola Salerni saith : Cap. 25.
Illa pororum bona sunt, mala sunt reliquorum.

For the bloud of Quine is most agreeable in complection
to mans nature. Yet puddings are vsed to be made also
of the inward of shepe, and of hine : whiche, though they
be not so god, doe yet serue well to fill vp the belly of
those that be hungry, and haue strong digestion : so as
the Poet Horace wryteth : *Immoderata matra raro vulgaria remittunt ad os, tunc ciborum*
A hungry dogge will eate dirtie puddings, as the
Irish man saith.

Ser. lib. 3. S. 3. 2.

Of the Reynes. Chap. 150.

The Reynes or Kidnes maketh grosse and ill bloud, as
Isaacke Iudaeus wryteth, both for the hardnesse of their
substante, and also because that nourishment whiche is in
them, passeth away with the vaine. Yet at Driordre the 7th.
Skullion is glad of the Kidnes of loynes of mutton, and
many a poore Scholer is glad to receiveth them well rostred
at the skullions hands.

Of the Stones and Vdders. Chap. 151.

The stones and vdders of beastes being well digested
do nourish much, but the stones are better with their
moistnesse, the vdders cold and flegmaticke: they both do
increase sede of generation. But the bloud made of the
vdder, is better than that which commeth of the stones,
except it be of Calues and Lambes, which be very god
baked. And the stones of Cockes are best of all, if they be
fat and young, as Galen witnesseth. And stones are rete Lih. 3. de aliis.
knowen of as Schola Salerni for one of those twelue things fa. cap. 7.

which

which greatly nourish and make fat mans bodie, as appeareth by the verses before alleaged, wher I haue spoken of the braines of beastes. Wherefore they may be accounted among meats restorative.

Of Marrow. Chap. 152.

Marrow of all beastes is hote and moist, and where it is well digested it nourisheth much, yet it doth mollifie the stomacke, and taketh away appetites if it be spiced with pepper and salt. And the marrowe of biese is best to be eaten. If it be of a Deere, it is good to annoynt any place where ache is. This also is one of the twelve things that maketh fat, as appereth in the verses also; said. The marrow that commeth downe is of like nature to the braine.

Of the fat. Chap. 153.

The fat of flesh alone without leane is unwholesome, and cloyeth the stomacke, and causeth lothiounesse, and better is leane without fat, than fat without leane. Yet haue I knowne a countreis man that would feed only on the fat of Bacon, Biese, or Porke without leane: but that is not to be marvelled at, considering that many of them haue stomackes like the bird that is called an Dridge which can digest Iron.

Of the feete. Chap. 154.

The fete being well boyled and tender in a boate stomache digest well, and so make god iuyce, and palle with softlie. Galen commendeth the fete of swine. But I haue proued (sayth Maister Eliot) that the fete of a young Bullocke tenderly sodden, and layed in souce two daies oþ thre, and eaten cold in the euening, haue brought

brought a cholericke stomacke into a god digestion and
sleepe, and therewith hath also expulised salt sleame and
choler. And this I haue found in my selfe by often expe-
rience, alway soresene that it be eaten before other meat,
and without drynking immediately after it. All this I
haue taken out of Myster Eliot, because he hath witten
most pitchily of this part. Yet one thing I will note of my
owne experiance, that the fat which is left vpon the wa-
ter of the seething of Peates siete, called commonly fette
sayme, is passing god for the stifferesse or starknesse of the
binowes and joints, for the cramp and such like. And For stifferesse
if you mixe a little *Aqua-vite* withall, it is a very
god ointment for any ach, for the *Hister-*
tica or cold goit, as I haue
often proued.

of the binowes
and for the
Cramp.



The Preface to Foule.

Chap. 155.

Ter. 5.

Hitherto I have spoken of the flesh of Beasts, and their parts vsually eaten. Now I will intreate of Birdes, and their partes concerning diet. And if comparison be made betwene both generally, whether is lighter of digestion, I say that the flesh of Birds is much lighter than the flesh of beasts. And againe, that the flesh of those soules which trusht most to their wings, and do bzed in high countries, is lighter than the flesh of such as selrome or never flie, and be bzed at home. Yet the tame Birds (as Isaack saith) doe nourish moze than the wilds, and be moze temperate.

Of Capons, Hennes, and Chickens.

Chap. 156.

*Capitulus
diffin. 62.*

The Capon being fat and young, is praised above all other soules, because as it is easily digested, so it maketh little ordure, and much god nourishment. The flesh will be moze tender, if it be killed a day or two before it be eaten, it is commodious to the breast and stomacke. Hennes in winter are almost equall to the Capon, but they doe not make so strong nourishment. The flesh of them is without superfluity, as Hala and Messies white, and is some turned into blood. And they haue a maruelous propertie, to temper mans complexion and humors,

and

and their broth is the best medisine that can be for Lepers. And Auenç affirmeth that the flesh of young Hens augmenteth understanding, and cleareth the voice, and increaseth the seide of generation. That Henne is best which as yet never layed egge. And a fat Henne full of Egges is not the worst. The Poet Horace in the person of the Epicure setteth forth a way to make a Henne tender upon the sudden in this wise.

If guesstes come to thee at vnwares,
in water mixt with wine,
Sowce thou thy Henne, she will become,
short, tender, nesh and fine.

Chickens in Sommer, especially if they be cockrels, are Chickens, very convenient for a weake stomacke, and nourish well, neither is there any flesh lighter of digestion than a chicken, or more agreeable with all natures, aswell in sicknesse as in health: yet would I wish those that be in godly health, not to vse themselves much to such fine meates, A cause not to vse much fine meates. but rather accustome to seide on grosser meates till neede require. As for chickens vpon sops, they are no meate for poore scholers, vnlesse they can get them.

Of Cocke. Chap. 157.

The flesh of a Cocke, especially if it be old, is hard of digestion: but the broth wherein it is boyled loseth the belly, and if you boyle therewith *Polypodium* or *Ceratophyllum*, it purgeth ill humours. Galen saith, The broth of Henne bindeth, as the broth of an olde Cocke looseth. If you list to distill a Cockefor a weake body that is in a consumption, through long sicknesse or other causes, you may do it well in this manner. Take a red cocke that is not old, deselle him, and cut him in quarters, and bryste all the bones, then take the rotes of Fenell, Percely and Capon.

To make a
Coleife of
a Cocke or
Capon.

39 Soucory,

Succory, Wiclet leavens and Boorage, put the Cocke into an earthen pot which is good to stewe meates in, and betweene every quarter lay of the rotes and hearbes, Corans, whole Mace, Anise fadres, liquoyce being scraped, and sliced, and so fill vp your pot. Then put in halfe a pint of Rose-water, a quart of white Wine or moze, two or thre Dates made cleane and cut in pieces, a fewe Pynes, and Raylons of the Sunne: and if you put in certaine pieces of gold, it will be the better, and they never the worse, and so couer it close and stoppe it with dough, and set the pot in seething water, and let it seethe gently for the space of twelue houres, with a god fire kept still under the brasse pot that it standeth in, and the pot kept with liquoyce so long. When it hath stilled so many houres, then take out the earthen pot, open it, streine out the broth into some cleane vessel, and give therof unto the weake person morning and euening warmed & spiced, as pleaseth the patient. In like manner you may make a coleyes of a Capon, which some men like better.

Of Fesaunt. Chap. 158.

Fesaunt excydeth all soules in swistenesse and whole-somnesse, and is equall to a Capon in nourishing, but is somewhat dier, and is of some men put in a means betweene a Henne and a Pertrich. It is meate for Princes and great estates, and for poore Schollers when they can get it.

Of Pertrich. Chap. 159.

Pertrich most light of digestion. **P**ertrich of all soules is most sone digested, and bath in him much nourishment. It driveth away the dypse, it comfozeth the stomacke, it maketh fide of generation, and increaseth carnall lust, and it is said that customeable eating of this flesh, comfozeth the memory. Wherefore

Wherfore it were a conuenient meat for students, and such as be weake; and I would that euerie god stu-
dent twise in a wike in stead of his commones might
have a Pertrich to his supper. Neither do I maruell con-
sidering the godnesse of the flesh, that Gentlemen be at
such cost to kepe Hawkes, and take such toyle to kill
Pertriches and Felaunts. For beside the pleasant passe-
time in hawking, the flesh of these birdes is verie preci-
ous, and every mozell worth gold.

A good wif
for students.

Hawking
commended.

Of Woodcocks. Chap. 160.

VV Woodcocks are of a god temperature, and met-
ly light in digestion, and the flesh of them is ve-
rie wholesome. They come into England at the fall of the
leaves; and depart againe at the spryng; but whence they
come or whither they goe, it would trouble a god Doc-
tor to define. When the woodcocke goeth, the Swallow The wood-
commeth, but the Swallow is like a feignes friend that cocke com-
forlaketh vs in aduersitie: for when cold beginneth, she pared with
returneth againe ouer the sea into hote Countries, and the swallow.
as Plinic iudgeth into Africke. So may we gesellike-
wise that woodcocks do come out of cold Countries, as
Denmarke, Norwaiy, Swetia, or else from those re-
gions which haue Summer when we haue winter, and
contrariwise.

cocke com-
pared with
the swallow.

Of Pigeons. Chap. 161.

Pigeons are verie hole and moist, wherefore they are
not god for those that be cholericke or enclined to any
feder, but to them which be slegmaticke and puce mi-
lanholie, they are verie wholesome, and be easly digested.
They shoulde be taken when they be readie to fye, and so
killed that they may bleed well. Arnoldus sayth that they
be better baked, being stufed with selwe grapes, than
roasted,

selwe
317

rosted, because the sowre grapes do qualifie and temper the heate of them. Wherefore cunning Cookes haue devised to stuffe them with grapes also when they be rosted. The old Doves for their verie great heate, drought and hardnesse of digestion, are to be eschewed, yet the Turtledove is commended in *Schola Salerni*, and is said to nourish well, and to engender god blood. Which Autien also affirmeth, where he saith, that there is no soules flesh better than a Turtles or hennes, nor more subtle: but I thinke he meaneth of young Turtles.

Of Quailes. Chap. 162.

Quailes are commended in *Scho. Salerni*, to be wholesome, yet Haacke Judens affirmeth that they are worse than any other soule, and that they engender the Crampes: and experience proueth them to encrease Melancholy: therefore they are no god meate for Students, although they were the meate that G D D rained from Heauen, to save the Israelites withall in the desert. But God gaue them a sowre sance to their meate, for while the flesh was yet betweene their teeth, before it was chelwed, even the wrath of the Lord was kindled against the people, and the Lord smote the people with an exceeding great plague. God defend this Land from such a sance, for all the sweete meates that be so plentifull in it.

Of blacke Birdes. Chap. 163.

Blacke Birdes or Dwisils, are greatly commended for lightnesse of digestion, and that they make god nourishment and little ordure, and they be one sort of the fourteene kinds of wilde soules reckoned most wholesomes in *Schola Salerni*, where also are named certaine other sortes of birdes, as the Starre or Shipestare, which unlesse it be taken before it die from the necke in bitterin-
taste.

Cap. 19.
Canou. 2. cap.
145.

Nom. 11.7.31.

Cap. 39.

tafel. Also the spore henine, the Wagtaille, the little Robin red brest: all these aforesaid are briefly contained in these verses following.

*Sunt bona, Gallina, & capo, turtrur, sturna, columba,
Quiscula, Phasianus, querula, fumaria, tygomeira,
Perdix, frigillusq; orex, tremulusq; amarellus.*

Of Larkes. Chap. 164.

Larkes, as they be delicate in eating, light of digesti-
on and of god nourishment, so are they medicinable:
for, as Dioscorides writeth, being eaten rostid, they helpe Lib. 2. cap. 42.
the collick.

Of Sparrowes. Chap. 165.

Sparrowes be hard to digest, and are very hot, and
stirre vp Venus, especially the cocks sparrows. Be-
ing boyled in a broth, they are restorative, and god for
weake and aged persons.

Of Goose Chap. 166.

Goose is hard of digestion, but being yong & fat, the
wings be easie to digest in a hot stomach, & nourish
competently, but the grene goose is better than the stubble
goose, and I speake of tame geese, so wilde geese are much
worste. The Swanne is much like in natura to the goose, sa-
ying that the swaneth to sing a litle before her death, whereof
is growen a Latine prouerbe *Cygnus canit, which among*
the common people is termed, a lightening before death.

Of Ducke and Mallard Chap. 167.

Ducke & Mallard, wilde and tame be hard to digest,
and maketh ill iisce, sauing that the haunes on the
10 3 in yng bysall

breastbone, and the necke is better than the remnant. They feede often times on Frogs, and Toades, wherefore their flesh must needs be unwholeosome.

Of Plover. Chap. 168.

Plover is thought to be a daintie dish, and right wholesome, yet it is slowe of digestion, nourisheth little, and Lapwing and increaseth melancholy: likewise is it to be said of the Tercle. The Teale is somewhat better.

Of Peacocke. Chap. 169.

Turky-cock. **P**eacocks, if they be old, be hard of digestion, and so are Turkycockes likewise, but the chickens of either of them about halfe a yare old are god and wholsome.

Of Crane. Chap. 170.

Cane is hard of digestion, and maketh ill iuyce, but being hanged vp a day or two before he be eaten, he is the moxe tender, and lesse unwholeosome.

Of Bustard. Chap. 171.

Bustard being fat and kept without meate a day or two before he vs killed, to expulse his oydure, and then drawne and hanged as the Crane, and after rosted or baked, is a god meato, and nourisheth well, if he be well digested.

Of Heron. Chap. 172.

Heron, Wyttour, or Shouelar, being young and fat, be lightlyer digested than Crane. And the Wyttour sooner then the Heron, and the Shouelar sooner than any of

of them, but all these soules must be eaten as a menysoun with much spice, and hang god olde wine drunke after them, and so shall they be more easily digested, and the fites comynge of them be the leſſe noſome. Other soules also are bled to be eaten, which I omit, because I find little written of them: and these, which I haue mentioned be most common. Wherefore now it remaineth that I speake of the partes and members of the birdes abovesayd.

Of the Wings. Chap. 173.

The wings, braunes and neckes of Gise, Capons, Hennes, Felaunt, Partrich, and small birdes being fat, are better than the legges in digestion, and lighter in nourishing. Of wild-soule and pigeons being fat, the legges are better than the wings: the braunes of Ducke, Teale and Wigeon except, which is better to digest than the residue.

Of the Gysard. Chap. 174.

The Gysard or stomacke of the Gose or Henne, being made fat with wheate, braune and milke or water, and wheate braune made in powder, or else well sodden, is good for the stomache, in making it strong to digest, and nourisheth excellently.

Of the Liver. Chap. 175.

The Liver of a Capon, Henne, Felaunt or Gose, being made fat with milke, mixt with their meat, is not onely easie to digest, but also maketh god iuice, and nourisheth excellently.

The
Capon



The Preface to Fish. 176.

Thus much of flesh. Now concerning fish, which is no small part of our sustenance in this realme of England. And that flesh might be more plentifull & better cheape, two daies in the wike, that is Fryday and Saturday, are specially appointed to fish; and now of late yeares by the prouidence of our prudent Princesse Elizabeth, the Wednesday also is in a manner restrained to the same order, not so for any religion or holinesse supposed to be in the eatynge of fish rather than of flesh, but onely for the civill policie as I haue said. That as God hath created both so; mans vse, so both being vsed or restrained at certayne seasons, might by that entercourse be moze abundant. And no doubt, if all daies appointed for that purpose were duly obserued, but that flesh and fish both wold be much more plentifull, and bearelesse price than they doe. For accounting the Lent season, and all fasting daies in the yeare together with Wednesday, and Friday, and Saturday, you shall see that the one halfe of the yeare isordeined to eate fish in. But here I must crame a pardon of the Dvines, that they will give me leaues to vtter mine opinion touching abstinence from meates. I confess that meat maketh vs not acceptable to God, and that there is nothing uncleanesse of it selfe, and that every creature of God is good, and nothing ought to be refused, if it be received with thanksgiving: yet thus much I will say, that if a man wold refraine from such meates, as doe most nourish and cherishe his bodie (which indeude is the exercise of fasting)

Cor. x. cap. 8.

Rom. 14.

Tim. 1. cap. 4.

king) he shoulde rather forgoe the eating of flesh, than fish, because as Cornelius Celsus saith, There is more ^{Lika.} nourishment in flesh, than there is in any other kinde of meat. Which thing peraduenture was the occasion why people were prohibited in times past to eate flesh or any thing else having affinitie with flesh vpon the fasting daies. Which order (as it is thought) being first establisched by Gregorie the great Bishop of Rome, was afterward superstitiously abused. But now that superstition is abandoned among vs, and all men do know that whosoever goeth into the mouth, defileth not the man, but that that commeth forth. He thinkes so; orders sake, all people shoulde be obedient to god lawes, and be as well contented to sozeare flesh vpon the daies appointed, as to vse it at their pleasure at other seasons. But such is the selfe will of some, and voluptuousnesse of many in this our licentious time, that without any reasonable cause, or sufficient authoritie, onely to satisfie their fleschly lust, they will eate flesh at all times and seasons: yea some in contempt of all god order, and as it were despising all kinds of fish, as though God had not created fish for our lode as well as flesh, wilfully misorder themselves in this behalfe. But this kinde of people had neede to faire to the Island Auncyra, according to the old proverbe, to haue their melancholy strongly purged, leall in processe of time they become stark mad. But the reformation hereof I referre to the godly Magistrates, and returne to my purpose. And this generally I say of fish, that if it be compared to flesh, it is of leesse nourishment than flesh, and the nourishment thereof is full of iugmaticke superfluities cold and moist. And of fish generally I say, that sea fish is of better nourishment than fresh water fish of ^{A comparison} the same sort, becuse it is not so superfluously moist, by ^{between} reason of the salt water which drieþ and purifieth. Yet I ^{between} graunt that fresh water fish is sooner digested than sea fish, and therefore better for sick folks, because of their ^{fish}

Math. 15.

^{between}
flesh
and fish,
^{between}
sea
fish and river
fish.

ſieble diuſion. And againe, of ſea-Uiſh that is beſt which ſwimmeth in a pore ſea, and is tolled and hoylede with windes and ſurges. And therefore the uiſh that is taken in the North ſea, which is moze ſurging and tempeſtuous, and ſwift in ebbing and flowing, is better than the uiſh that is taken in the dead or South ſea. Whereroze the uiſh that is taken about this our country of Britaine muſt naues be verie wholesome and true it is as Dr. Boord wiſneſſeth in his dietarie, who was a great trauellere, þ no nation vnder the ſonne is better ſerved with all manner of uiſh, both of the ſea, and the fresh water than Britaine. And as I haue ſaid of ſea-Uiſh, ſo I ſay of fresh water uiſh, that to be beſt which is bɔed in the deepe waters, running ſwifly toward the North, ſtony in the bottome, cleane from weedes, whereto runneth no filth nor ordure comming from townes or cities. For that which is taken in muddie waters, in landings poles, in ſenters, moates and ditches, maketh much ſleame and ordure. And here occation is offered to ſpeak somewhat of the olde English proverbe touching the choice of uiſh, which is:

The felicie
of Britaine
for uiſh.

What fresh
water uiſh is
beſt.

The English
proverbe ex-
pounded
touching the
choice of uiſh.

That young uiſh and olde uiſh doth men beſt ſerve. How it is verifie in uiſh I haue deklärē before. Now concerning uiſh, I ſay, that old uiſh is not alwaies the beſt: for if uiſh be of a firme & hard ſubſtance, then it is better than old, as a yong pike, or a yong Perch is better than an old. But if it be of a loſt and open ſubſtance, then the older is þ better, as an old Vele is wholer than a yong, as ſome ſay: which my interpretation is approued in Libro Sa.

*S'pſices ſunt molles, magno corpore talleſ, et diuſionis
ſimpliciter pars ſunt plus valitini.*

But now what ſortes of uiſhes be moze wholesome for mans bodie, may well appearre by the verter following, where are reckoned ten ſortes as principall in the paeſeruation of health.

Lucius & perca, & carasius, albula, thyma, Somus, plagia, & uncarpo, galus, trutel, &c.

Of the Pike. Chap. 177.

Of which tenne sortis, the first is a Pike, which is cal-
led the King and Tyrant of other fishes, because he
not only devoureth fishes of other kindes, but also of his
owne kinde, as it is in the verse following.

Lucius est piscis rex, atq; tyrannus aquarum.

The Pickerel or Pike is of firme and hard substance,
yet giveth cleane and pure nourishment. The dressing as
well of this fish, as of all others, I referre to the Art of
Cokery.

The second is a Perch, so called by the contrary, be-
cause it spareth none other, but woundeth other fishes
with his sharpe fins. The Perche is likewise of hard and
fast substance, and therfore is of moze pure nourishment.

The third is a sea fish called a Sole, whose commen-
dation Arnoldus vitereth in these wordes : Among sea-
fishes, it is the most wholesome.

The fourth is a Whiting, which for wholesomnesse is
well entertained in the Court of England, and is now
become an old Courtier.

The fifth is a TENCH, which is commonly called the
physitian of other fishes, because when they are hurt, they
are healed by touching of the TENCH : and as he is medici-
nable to fishes, so is he wholesome to mans body.

The sixth is a sea fish called a Gurnard, which is of di-
uerse colours, somerred and some grey, both very tooth-
some and wholesome.

The seuenth is a plaice, which if it be well growen
and some deale thick, is a passing good fish, and may
seeme to be so called, because it pleaseith the palate.
Flownders or Floukes bee of like nature to a Plaice,
though not so good.

The

The eight is a Carpe, a freshwater fish greatly desired of great estates, and no maruell, for it is in wholesome-nesse of great value, and the tongue of a Carpe is verie pleasant to carping Ladies.

The ninth is a Gogion (as I understand) which is found as well in the sea, as in fresh waters, and of sundrie sortes, as Dioscorides declareth. And of Gogions, as Galen witnesseth: The best both for pleasantnesse, and digestion, and goodnesse of the fish, is that which lieth in landie places, and about rockes.

10

The nature
of a Trout.

The tenth is a Trout, which is so sound in nourishing, that when we would say in English, that a man is throughly sound, we use to say that he is as sound as a Trout. This fish of nature loueth flatterie: for being in the water it will suffer it selfe to be rubbed and clawed, and so to be taken. Whose example I would wylle no maydes to follow, least they repent afterclaps.

Of other fishes verie wholesome Chap. 178

Beside those ferme sortes aforesayed, there be diverse other both of the Sea and fresh water, which be verie wholesome, as be, **Breame**, **Bret**, **Turbut**, **Hylckut**, **Codde**, **Haddocke**, **Tunie**, **Pullet**, which is a fish of this nature, that being afraied doth hide onely his head, and thinketh that then all his bodie is hid. Also **Barbill** a fish of such estimation among the auncient Romaines, that in the time of Claudio the Emperour, Asinius Celer one that had bene Consull, paid for one of the laid fishes eight thousand *Sesterios*. which after Tonitras account is fiftie poundes Sterling. Also **Korche**, **Loche**, **Wafe**, **Hamel**, are verie wholesome fishes, and generally all fishe that hath scales and finnes: for many scales and finnes betoken the purenesse of the fishes substance. Likewise **Shad** and **Hackerell** are both swerte in taste and softe in substance,

A strange
nature of
a fish.

Fifty pound
giuen for
one fish.

Inbstance, yet not very wholesome. Of which the one is out of season and full of bones, except it be at the spring of the yeare, that is the Shad. And the Sackerell, as in colour it doth resemble the Coder, so is it not lightly taken, but when Thunder and lightening, or some tempestuous weather ariseth.

Of other fishes much vsed, though not so wholesome. Chap. 179.

Among all fishes that be plesant in tast & not whole-some, the Pyles are most in vse, which as they be engendred of the very earth, dirt or mire, without generation, or Spawne, so they be of a slime substance, clamme, and greatly stopping, whereby they are noysome to the boiche, as it is recorded in Scho. Sal. in these words.

Vocibus anguille prava sunt, si commendatur.

Also they are ill so such as be given to the stone: for their fliminess will cause the granell sooner to congeale, and gather to a stone, and they dispose a man to the gowt, breeding such like matter as bringeth paine of the ioynts. Wherefore Arnoldus saith pretily upon the said verse: Nature seemeth to haue done ill, in giuing such sweetnesse to such ill fishes.

Of Yeeses.

*Tric pneumoniae. c. pulm.
inflammatio; non rancor
fit ex violentia piscium*

*ut Magilii at. M. Gallo
cap. 31. c. 66. qui pinguis*

*ha sunt homini's nature
infestis omni's et sero:*

de partu mortis et Symp.

I. 5. ca. 10. fol. 287. l. 17

Of Lamprayes. Chap. 180.

Lampraias or Lampurnes be partly of the nature of Pyles, yet somwhat wholsomer, and lesse iepardous, for that they be not so clamme and so grosse as pyles; yet they are thought in some part venomous, because they engender as Serpents doe, or as some say, with snakes. Wherefore the heads & tailes, & the sting within, should in no wise be eaten. After pyles & Lamprayes, we shoule drinke god strong wine, as saith Arnold, and generally with all kinds of fish, wine is very wholesome.

The French
proverbe of
Wine to be
vied with fish.

Fox as the French man saith Poisson sans vin est poison, (that is to say, Fish without wine is poison.)

Of Conger. Chap. 181.

*Lsh. 3. de Ali.
fa. cap 31.
A general
rule touching
choise of fish.*

Conger is of hard substance, as Philotimus thinketh, whose iudgement Galen alloweth, & therefore hard of digestion: *Fox* this rule is generall and alleadged in the same place, both concoction in the stomacke, and the nourishment which is done in all partes of the body, is wrought easily in fishes of soft substance, but more hardly in fishes of hard substance.

Of Salmon. Chap. 182.

Salmone though it be pleasant fish, and very sweete, especially the belly thereof, yet it is not so wholesome as many other before mentioned, but much grosser, more clammy, harder of digestion, and fuller of superfluitie. And that it is not simply wholesome is proved hereby, *soz* that it is not vied to be eaten hot, *o;* immediatly after it is boyled. The Trout is of like nature, *soz* it is the young Salmon. The nature of the Salmon is to spawne in the fresh water, and after vseth both fresh and salt.

Of Ray and Thornebacke. Chap. 183.

A good medi-
cine for the
stone.

Ray or Thornebacke is a fish of soft substance, sauing that it is full of bones, like unto gristles. This fish also is thought unwholesome, if it be eaten hotte, and to dispose a man to the falling evill. Which noysome quality (as I thinke) doth rise thereby, *soz* that it is so moist a fish and full of superfluitie. Yet the prickes thereof which grow without upon the skinne, pulled vp by the rotes, and dryed and made in powder, and drunke in white Wine *o;* Rhenish Wine saeling, is an excellent medicine

medicine to auoide grauell and to b^reake the stone as it hath bane often p^roued.

Of Porpus and Sturgeon. Chap. 184.

Porpus and Sturgeon are fishes of hard substance, and (in my iudgement) not much better than Bacon and brawn; although soz the rarenesse they be esteemed of great estates. But that fish is best which b^radeth best juice in the body, and the best juice is that which is in a meane betwene thicks and thinne. Which is bredde of good breed, and of birdes, as of Partrich and such like: to whom of sea fishes those come nearest, which liue neare about rocks, as Galen w^riteþ, Wher^e I note that he putteth a Partrich for example of the best flesh, and such fishes as liue among rocks to be best, and to approach neare rest to the nature of wholesome flesh: which afterward he calleth *Saxatiles*, of the places where they liue, as he himselfe expoundeth. For they liue not, in light or sandy, or earthy places, but among rocks and stones: amongst which he reckoneth the Whiting, the Perch, the Gilt-head, & Goldnie.

Optimum succus.

*Lib. 3. de Aliis.
fa. cap. 26.*

The best flesh
and the best
fish.

Cap. 18.

Of Herring. Chap. 185.

Herring is a fish most common, & best cheape: Yet it is not very wholesome; as it is often p^roued by them who through eating of fresh Herring, fall into feuers, yet they may not well be spared of p^roue folkes, who regard not so much the wholsomnes of meats, as that they fill vp their hungrie bellies. Soz as Horace w^riteþ, Bread and salt, an hungry paunch will satisfie full well. Pilchards be of like nature to herrings, which kind of fishes as they be small in quantity, so be they small in value. As soz red herrings and sprattes they be much woorse, and they giv^e as god nourishment to the body, as reddie Bacon.

Sir. lib. 1. Sa. 3.

Of Shell fish. Chap. 186.

Lib. 3. de ali.
sa. cap. 33.

Oysters.

Galen giueth this generall properte of shell fishes, that they haue in them a salt iuice which losseth the belly. Wherein he preferreth Oysters before others of the same sort, because they haue a very soft substance. Oysters with vs are eaten raw. Which Galen also mentioneth in the same place. They be vsed also in brothes boyled, or rosted vpon coales. One god properte they haue in that they doe not lightly corrupt in the stomake. But if they be eaten raw they require god wine to be drunke after them to helpe digestion; I thinke red Wine or Wacke is best for that purpose. They be not god for any that haue an itch or breaking forth, or a heat liner.

Of Muskels. Chap. 187.

Pearles.

Lib. 2. Diſſ.
cap. 4.

Good pearles
gotten aboue
Britaine.

Muskels are worse to be digested raw than Oysters. Wherefore they be most vsed being rosted or boyled: they are very noysome to such as be disposed to fevers, gout or dyopse. There is a kind of Muskles in which Pearles are found, and though the Indian pearles be greatest and moxe desired, as being far fetched, yet certaine it is (as Martini witnesseth) that pearles do grow and are gotten in the west Ocean about England and Scotland. With which kinde of pearles Iulius Cesar adornde a brest plate, and offered it vp in the temple of Diana, as Plinic reporteth.

Of Cockles. Chap. 188.

Cockles be lighter of digestion than muskles or Oysters, yet are not to be eaten raw. But being rosted vpon coales, as soone as they open they may be eaten without danger, neither doe they breede like inconuenience as Muskles doe. Shell fishes be at the best when the Moone

When shell
fish is at the
best.

Spoon increaseth as the poet Horace noteth.

Shell fish in growing of the Moone, is best to eate
or sell. Lib. 1. Sw.
Sa. 4.

Of Crenis and Shrimpes. Chap. 189.

Aspong spelt fishes may be numbered these also which followe, howbeit Galen calleth them *Crustacei*, and *Tessacea*, but the name is not materiall, and the Crenis is chiefe of them. For it is very nourishing, and doth not lightly corrupt in the stomacke. Yet it is hard of digesti-
on, as Arnoldus saith vpon Spha. 1. lib. 1. Chap. 30. The Crabbe, the
Lopster, and the Shrimpe are of the same nature. At
Oxford (as I remember) vpon festiuall dates, they are
wont to eate Crenices, last after flesh. And commonly at
great feastes in London and elsewhere, they use to serue
an holuron last and lvere to make vp the mouth. A feast royall.
This they name a feast royall. But this kinde of seruices
dvpayled by Arnoldus, in the same Chapter, where he
saith, that fish and flesh together shold not be eaten, no;
fish and white meate, no; fish shold not be eaten after
other meates.

Flesh and fish
should not be
eaten toge-
ther at one
meale.

Of the Puffin. Chap. 190.

There is also a kinde of fish called a Puffin, which in respect that it liveth altogether in the water, may be accounted a fish: whereas otherwise considering that it is feathered and doth fly, as other foules doe, it may seeme to be flesh, except you would account it as a *Soyzen* or *Marmaiden*, that is halfe fish, and halfe flesh. They be eaten as well flesh as powdered, and as they be in a meane as it were betwene flesh and fish, so be they in wholesomnesse, neither best nor worst. A Carthusian may eat them and never breake his order.

Of

Of Salt fish. Chap. 191.

Divers sortes of the fishes before said, are vsed to be eaten salt as wel as fresh, as Salmon, Conger, Cod, Pales, Herrings, and such like. Beside these, there be some other which are vsed no way but salt. Now if comparison be made betwene fresh fish and salt fish, whether is more wholesome, to speake generally in my iudgement, fresh fish is to be preferred. Soz as Arnoldus saith upon *Schola Salerni*, fresh fish doth moisten the body, and increaseth milke and sede of generation, and is very wholesome for cholericke folkes. But salt fish contrariwise dryeth the body, diminisheth sede of generation, and is hurtfull to those that be cholericke. Beside this, if it be much eaten, it hurtesth the sight, and causeth itch & scabbinelle, by reason that it engendreth a sharpe, biting, and burnt humor. All which discommodities are briefly compiled of *Schola Salerni* in two verses as followeth.

Chap. 30.

Fresh fish
good for
cholericke
folkes.

Chap. 52.

*Vrunt res saltare solum, semper ministrant,
Et generant scabiem, pruritum, sine rigore.*

Which inconueniences, although they grow as well by much eating of salt flesh as of salt fish, yet I thinke they are rather breeded by salt fish. Notwithstanding I graunt that some kind of fish a little salted, is better than the same fresh: because it taketh away loathing, and maketh a good appetite. But fish of long time salting (as is the most part of our salt fish) is unwholsome.

Of Stockfish. Chap. 192.

There is yet a kinde of fish which may be doubtfull, whether it shoulde be reckoned among salt fish or fresh fish, because it is in taste fresh, yet brought to vs dried

from

from Icelan^d and other countries Northward. Concerning which fish I will say no more than Erasmus hath written in his Colloquio. There is a kinde of fish which is called in English Stockfish, it nourisheth no more than a stocke. Yet I haue eaten of a pie made onely with Stockfish, which hath bene very god, but the godnesse was not so much in the fish as in the cokerie, which may make that sauourie, whiche of it selfe is unsauourie. And as it is said, a god Coke can make you god meate of a whetstone, even so it may be that such fish and flesh as is of it owne nature unwholesome and unpleasant, by the skil of dressing may be made both wholesome and pleasant. Therefore a god Coke is a god iwell, and to be much made of.

Of white meates. Chap. 193.

There remaineth yet a third kinde of meates, which is neither fish nor flesh, commonly called white meates, as egges, milke, butter, chese, which notwithstanding procede and come of flesh, as egges from the henne, and milke from the Cowe. Yet because they are not plainly flesh, they are permitted to be eaten vpon the fish daies, among which fourre sortes, egges is the chiefeſt and most nourishing. For egges be of that kinde of meate, which in a little quantitie nourish much, as Auncen whiteth.
Cap. 4. cap. 1.
cap. 8. Wherefore they are reckoned in Scho. S. al. together with other two very nourishing things, as followeth.

*Ova recentia, vina rubentia, pinguis inra,
 Cum simila pura, natura fuit valitura.*

What is to say, new layed egges, chiefly the yolkes, red wine, and potage or broth of god flesh, as of mutton, veale, capon, or chicken, especially being made with fine flower or grated bread, these thare are very comfortable and restorative for mans body, & thise thare would
B. iii 3

I wyl so be much used of studynys, so; they most inde
nourishing meates. But touching the choyse of Egges,
first I say, that Henne Egges, as they be most bled, so
they be best. Yet Egges of fesants and Pertriches be
not unwholesome; but Egges of Duckets, Gase, Lyr,
kyes and other soules shold be eschewed. And of Henne
Egges the choyse standeth in thre pointes, that they be
white, long, and new: as it is in *Schola Salerni.*

Henne Egges
are best.

How to chuse
an Egge.

Ser. 1. B. 3..
Ser. 4.

The differ-
ence of eggs
in dressing.

Sodden eggs.
Poached eggs.

Roasted eggs.

Fried eggs.

Collops and
egges.

Hard eggs.
Soft eggs.
Rare eggs.

Filia presbyteri inbet prolege teneri,
Quod bona sunt: ona, lac, candida, longa, nova.

That is approued in the Poet Homer.

Egges long and white be nutritive, much better than
the rounde.

Now as concerning the dressing of eggs, there is great
difference. For either they be sodden, rosted or fried. And
they be sodden two waies, either in the shelles, or else the
shelles being broken, the eggs are put into leaching water:
the first is called scething of Egges, the second potching
of Egges. Both waies are good, but eggs poached are
best, and most wholesome. Yet eggs sodden in the shelles
are better then rosted, because the moystnesse of the wa-
ter tempereth the heate of the fire whiche dryeth vp the
substaunce of the Egges ouermuch. And fried Egges be
worst of all, for they engender ill humours, annoy the
stomachs, and cause corrupt fumes to rise in the head.
Wherfore collops and Egges, which is an vsuall dish
toward shrouetide, can in no wise be wholesome meate,
yet it is the lesse unwholesome if the Egges be not fried
hard. For in the regiment of health, egges shold in no
wise be eaten hard, but being in a meane betwene fire
and hard, which Galen calleth *Ova tremula*: yet rare eggs,
named *Ova surbilis*, that is to say, little more than through
boal, are good to cleare the shroate and breast, and they do
ease the greeves of the bladder and reines made with gra-
nell,

uell, so that they be taken before any other meate. And A fine
ifa a man would breake his fast with a light and nourishing
meate, then I say there is nothing better, than a couple
of Egges potred; or the yolkes of two Egges sodden
kers and put into one shet, seasoned with a little Pepper,
Butter and Salt, and supped off warme, drynking after
it a god draught of Claret wine. This I know to be
very comfortable for weake stomackes, and is often used
of the wisest men in England. And this rule is gene-
rally to be obserued, to drinke a god draught of Wine,
Ale or beare, after we haue eaten an egge, as it is taught
in *Schola Sal.*

Cap. 32.

Singula post ova pocula sume nona.

If hens be sterke in laying of egges, give them hemp
seide enough, and they will become fruitful. *Itoz as Mat.*

Lib. 3. Dist.

Cap. 14.

*I*sayth, Hemp-seede beeing eaten hath a contrarie ef-
fect in men and hennes: for if men vse it much, it ex-
tinguith nature, but it maketh hennes to lay egges
the faster. There is great difference in the partes of an
Egge, the yolke is temperately heat, the white is cold
and clammy, and hardly digesteth, and the bloud thereof
engendred is not god. Yet it is of great uses in bruisses,
wounds and sores, as shiffull Surgeons doo know.
The Chicken is engendred of the white, and nourished
with the yolke, though some be of a contrarie opinion.

Hemp-seede
hath contra-
ry effect in
men and in
hennes.

Alexander Aphrodiseus hath a pretie saying of an *Egge*. A man may say that the type of the whole world
is shewed in an Egge: for it is made of the foure Ele-
mentes, and is roundelike a Sphere, and hath life in it.
The shell he likeweth in qualities to the earth, that is
colde and drye: the white, to the Water that is colde
and moist: the seme or both of the white, to the ayze, that
is heat and moist: the yolke to the fire, that is heat and
drye. So he maketh the egge, as it were *μαρξιον*, a
little world.

Lib. 2. proba.

84.

An Egg re-
sembles the
whole world.

Of Milke. Chap. 194.

*Par. 5.
What milke
is.*

Lb. 2. Cap. 64.

How the
windinesse of
milke, may be
holpen.

Three sub-
stances in
milke.

Three sorts of
milke.

Gossets milke
is best.

*Lb. 3. de Ali.
fa. cap. 15.*

Milke is made of bloud twise concocted, or as I say Iudaeus defineth it, Milke is nothing else but bloud twise concocted: for untill it come to the pappes or boder, it is plaine bloud: but afterward by the proper nature of the pappes it is turned into milke. Dioscoridus hath this commendation to milke generally; All milke is of good iuyce, it nourisheth the body, it looseth the belly; yet it filleth the stomacke and bellie with wind. But this last inconuenience may be holpen, as he teacheth afterward: it is lesse windie if it be boyled. And I was wont to helpe it by putting in a little Pepper, Cloves & Space. Milke, notwithstanding that it seemeth to be wholly of one substance, yet it is compas or made of thre severall substances, that is to say in effect, of Creame, Wherry and Curds. Of Creame is made Butter, and of Curds Chese, of which I shall entreat afterward. But of Milke there is great difference, not only concerning the kinds, but also touching the time of the yeare. For Cow milke is thickest, and the milke of a Camell is thinnest, and the milke of a Goate is betwene both. Wherefore in the governance of health, Goates milke is best, and Cow milke is next. Yet the godnesse of the pasture helpeth much to the godnesse of the milke: for ill pastures make ill gullie, and god pastures make god milks: for such as the swde is, such is the bloud, and such as the bloud is, such is the milke, as Galen excellently proveth, by example of Goates which fedde on Spurge and Scammonie, whose milke was very laxative. Also by example of a Nurse, who having fed much of wild herbes, after she gane sucke to a childe, infected the same with many sores and byles. And touching the time of the yeare, I say, that in the spring time, milke is thinnest, and at the fall of the leafe it is thickest and best, according to that olde saying; When
Fearn

Fearne waueth red, then is milde yow with brest, and what time
how naturall and nourishing a meate milke is, may be
perceyved not onely by children, who live and like bet-
ter with that then with any other thing: but also men and
women, who being weid from their chyldeas for the moxe
part to milke, and to eate none of little other meates but
milke and butter, appeare to be of god complexion and
fayson of body. And no marvel: for wher spiike is
well digested, it engendreth god bloud, and giveth yow
nourishment, yea it is a restoratioun to them that be wa-
red, or in a consumption, or dekease, as appeareth in
Schold Salerni, in these wordes: *Quod fuisse minimum ali-*

Lac heiticis sanum caprinum, post camelinum,
Ac nutritissimum plus omnibus est asinum,
Plus nutritissimum vaccinum, sic & ovinum,
Adserit fabris, caput & doler fugiendum est.

Cap 43.

The degrees
of milke in
goodnesse.

Wherby it appeareth that Goats Milke is principal
in a consumption, because it is of meane consistence, as
Galen sayth, because it is not so thynne as Camelles
Milke or Asses Milke, nor so fat and thicke as Cowes
Milke or Sheapes Milke: yet common experiance pro-
ueth that womans Milke sucked from the brest, is with-
out comparision best of all in a consumption. Wherof
a notable exampel was shewed of late yeares in the old
Earle of Cumberland, who being bought to biter weak-
nesse by a consuming Feuer, by meane of a Womans
sucks, together with the god counseil of learned Physi-
cions, so recovered his strengthe, that before being death-
tute of heires male of his swne bodie he begot that most
worthy Gentleman that nowe is inheritor both of his fa-
thers vertues and honour. But in the last verfe it is said, Why milke is
that Milke hurteth them that haue the Aggrie or the unwholome
headache: the reason is, because in bodies that be distem-
pered, it is lightly corrupted in the stomache, and is
turned

The Earle of
Cumberland
cured of a
consumption
by womans
milke.

Milke is ill for
the collick or
stone and cau-
seth obstruc-
tions.

Milke good
against mel-
ancholy.

Whether
milke be loo-
sing or bind-
ing.

A medicine
for a lask.

Whey.

Llib. 3. de Ali.
fa. cap. 15.

turned into cholericke fumes, which both inflame the b
re and grieue the heades. Also milke is hurtfull to them
which haue the collickke passion, or obstructions of the Liver
or Spleene. But it is especially good for them which
be oppressed with Melancholy, which is a commone sala-
mitie amonge Naturall men. And for this purpose it shalld be
drunke in the morning fasting abundantly, new milked
warmed from the vdder. But who so would use it, shalld
cause the beast to be milked into a vessell wherein are
first put a few leaues of Spere-minte, a little Sugare or
pure Honey. For by this meanes it shalld neither rise in
the stomacke afterward, nor yet turne into Cards; and
after it, shalld abstaine from other meates and exercize
for thre or fourre hours, so so doing it may purge the
belly, which is one god propertie that milke hath: soz
because it is buttery: waltheit & clesneth the intreates,
and is god against prickynge paines of the Lungs, Guts,
Keynes, and Bladder. But otherwise if the Whey be
consumed by any meanes, Milke rather bindeth the belly
than loseth; and may be used as a medicine for a Lask
in this manner. Take milke from the Cow, or else new
milked, and heate a god of Salt or iron glowing hot in
the fire, and quench it therein, so doing nine or ten times
together, then drinke it fasting, and it will helpe them.
Yet some I haue known almost grown to a flure, that by
drinking of milke well boyled without salt, and well spi-
ced with Cinnamon, or with Chalke shauen into it, haue
haue eased in short time. But so long as the Whey is in
it, it is rather Laxatine: so whey of it selfe is very Lax-
atine, and may well be used of such as haue costine, because
it loseth the belly gently. And soz this cause (as Galen
writeth) In old time they ysed it much to loose the belly.
And this I can say of experiance, that if it be commonly
drunke at the syng of the yeare, and especially in May,
it bringeth the body to god temper & is god against itch,
scabbes, Morpheus and other impediments without the
skinne

skinne, and maketh a god colour in the face (as I suppose) that it purgeth Choler and melancholy, and qualifieth the heate of the stomacke and Liver; all which properties are histerely set forth in *Schola Salernitana* in cap. 36. one verse, as follows: *Inciditq[ue] lassus, penetratq[ue] ministris q[uod]q[ue] Serum,* etc.

**Some use to boyle Fumitorye, Varts-soungie, Endive
or Nuttroye, Scarbotole, Glidet leaves, So:all, and such
like cooling herbes in the whey, and soit is made into
effectuall for the foresaid purposes, and to be so nedeth,
may use this direction, for it is of great force.**

OF CREAM. CHAP. 195.

Creame is one part of substance of milke, and is indeede the very head of heart of milke, and is of two sortes, that is to say, raw Creame which is gathered of the milke without fire after it hath stode a time, and clouted creame which is made by setting the milke over an easie fire, untill it come to a thicke head. Both these kindes are vsed as a delicate dish in the Sommer season, either with sugar or with Sralberries. But how wholesome a dish it is Matchiolus teacheth upon Dioscorides saying: By reason of the fynesse thereof, beside that it loofeth the stomacke, and swimmeth above all the other meate, it relecteth the nourishment, and maketh grosse blood. Wherefore they that go from Dyoys to Bostyn, or from London to Ellington to eate Creame, make but a sterilesse errand: yet raw Creame well boyled with a little Sugar, is a god nourishing meate, and good for a weake Student, so it be vsed according to the conditions aforesaid in the treatise of milke.

Of Butter. Chap. 196.

Of both sortes of creame is made Butter, which if it be fresh & new made is very wholsome, especially if it be eaten in the morning, but afterward it is not so god, according to the old English proverbe: Butter is Gold in the morning, and Silver at noone, and Leade at night. The meaning whereof because it is so common, I will here omit. The chiefe properties of Butter are reckoned to be these in Scbs. Sal. as followeth.

Lent & humectat, solvit, sine fere burrum.

Butter mollifieth and moisteneth and loseth the bellicie, which effects are wrought chiefly by reason that it is oyle and slipperie. Wherefore it is good for such as be commonly coltide: and this experiance I have of it, that some which haue bene wonted to a fine diet, and to eat no bread but manchet, by eating of brokene bread and butter in a morning fastynge, (which is a Countrie mans breakfast) haue haue made as soluble as if they had taken some purgation. Also Paracellos Booke named *Paracelsum*, that the Flemings are little troubled with the collicke, because they vse to eate much Butter. But in one respece they are repowned by Arnoldus upon *Schola Salerni* in the Chapter also; saia, say that they eate it last after other meats: for butter (saith he) shoulde in no wise, as meat, be eaten in great quantitie, and especially if it shoule not be eaten after other meate. But to vse it with other meate it is very wholsome. Beside this, it profiteth them much that be struffed in the breast or lungs with superfluous humours, & be short winded, especially if it be eaten with sugar w^t Honey. Yet it is not god for them that haue any feare of hottie liners, for the fatnesse thereof doth augment the heate of the feare of Liver. The necessarie of Butter in dressing of meates, in making of salmes and oyntments, I ouerpasse; yet would I wish that

Cap. 37.
An experimēt of Butter to make one soluble. The vertues of Butter.

The Flemmings little troubled with the collicke.

that such as haue childe[n] to bring vp, would not be without May butter in their houses. It is to be made chieſely May butter, in May, or in the heat of the yeare, by ſetting butter new made without ſalt, ſo much as you like, in a platter open to the Sunne in faire weaſter ſo; certaine daies, vntill it be ſufficiently clarifieſed, and altered in colour, which will be in twelue or fourteene daies if there be faire Sunne. To heale the ſhining. This is of marnellous vertue in any exulceration, and I haue knowne the wilde fire healed therewith, being incoportate with Sage leavens. And ſo; the eales of Infants to bring forth their teeth, Galen aduileth vs to rub their gummes oftentimes with ſtreſh Butter, and thinketh it of no leſſe force then Honey, for that purpose. Of the making of Butter is left a kind of whey, which they commonly call Butter milke, or ſoure milke, which after it hath ſtodd a time, decommeth ſowre, and is much uſed to be eaten either of it ſelue, or with ſwete milke, especially in the Summer ſeafon, because it is cooling: and no doubt but it is both moyst and nouriſhing, and cleaſeth the breſt, and is ſhortly digeſted. Also with it is made together with ſwete Milke, a kind of poſſets, which is cal'd a poſſet of two Milkes, or a ſowre milke poſſet, which two milkes is a very temperate and cooling drinke, and is uſed in hot diſeaſes with great ſuccesse, and doth cole more than any other drinke, as is pymeo daily in Lancashire, where it is moſt uſuall. The way to make it, is to take a quan‐tity of Butter milke after it is ſowre, and to uſe that as you were wont to uſe ale or wine to make other poſſets. This kind of poſſet, and the other made with Ale & ſwete Milke, are ſo uſuall in the Countrie aboreſaid, that they ſupply a great part of Phyſicke. And the one ſort that is made with Ale, is commonly uſed in the moorning and at breakfast Poſſets uſed in Lancashire for their ſervants, and found by expeſience to be as good in health as in ſickneſſe: but every Country hath his ſtyle, according to the old Adage. There is yet another kind of Butter made of Almonds with Sugar and

Almond Butter.

and Rose water, called Almond Butter: which being well made and eaten with Violets, especially in Lent, when Violetes be most fragrant, is very wholesome and commodious for Students: for it reioyceth the heart, it comforzeth the Braine, and qualifieth the heate of the Liver.

Of Cheese. Chap. 197.

Cap. 37.

Lib. 3. de ali.
fa. cap. 17.

Cap. 9.

What Cheese
is best.

Cheese generally in Physick is reckoned unwholesome, and is thought to annoy the stomacke, to cause oppillations, to ingender ill humours, to breed the collicke and stone. Wherefore it is no god meate for Students, though labouring men commonly use it without harme. The nature of Cheese standeth thickly in these pointes, as it is in *Schola Salerni*. First in that it is cold, which is to be vnderstood of new Cheese. Secondly in that it bindeth the belly, and maketh one colicke. Thirdly in that it breedeth grosse humours, which is the propertie of all sortes of Cheese, as Galen wryteth, saying: To breed grosse bloud, is the common fault of all Cheese. The aforesaid three properties are briefly expressed in this manner.

Casenu est gelidus, stipans, crassus, quoque durus.

Where *durus* and *stipans* haue one signification: yet of all sortes of Cheese, that which is soft, being well made both least harme; yea as it is in *Schola Salerni*, it both nourisheth and maketh fat, so; so it is said,

Naturis tritum, & impinguat lac, casens infans.

Now what Cheese is well made or otherwise, may partly be perceived by this olde Latine verse.

*Non mix, non Argos, Melhusalem, Magdalene,
Efaus, non Lazarus, casens ille bonus.*

That is to say, Cheese should not be white as Snowe
is,

is, not full of eyes as Argos was, nor old as Methusalem, was, nor full of whey or weeping as Marie Magdalene was, nor rough as Jesus was, nor full of spots as Lazarus. Master Tusser in his Boke of husbandrie addeth other properties also of Chese well made, which who so listeth may read. Of this sort for the most part is that which is made about Banbury in Oxforde shire: for of all chese (in my judgement) it is the best, though some preferre Cheshire Chese made about Nantwich: and other also commend more the Chese of other Countries. But Banbury Chese shall goe for my money: for therein, (if it be of the best sort) you shall neither tast the renet nor salt, which be two speciall properties of good Chese. Now who so is de-
sirous to eate Chese, must eate it after other meat, and in little quantitie. A penny weight according to the old saying is enough, for being thus used, it bringeth two commodities. First it strengtheneth a weake stomacke. Secondly it maketh other meates to descend into the chiest place of digestion, that is the bottome of the stomacks, which is pronounced in *Schola Salerni* in these words:

Cheese should
be eaten after
meate.

cap. 37.

*Languenti stomacho, casens addis opem,
Si post sumatur, terminat ille dapes.*

But old and hard Chese is altogether disallowed, and reckoned in *Schola Salerni* among those tenne manner of *meates* which engender melancholy, and be unwholsome for sicke folkes, as appeareth before in the Chapter of *Wiese*: yet an old hard Chese is good for some thing, for Galen sheweth, that an old Chese cut in pieces, and sodden with the broth of a gammon of bacon, & after strained with a little of the broth, & made in maner of a plai-
ster for the *gout* where the *gout* is, will breake Lib. 10. Simp. gout made
of an old
Cheese. the skinne, and dissolve those hard knots whiche the *gout* causeth: which experiment he first proued himselfe, and was afterward vised of others. Whereby it appeareth that old Chese, though it doe no good within the bodie, yet

I thinke an old and hard Chese is better in their cosers than in their bellies : yet I know that labouring men eating it daily feels no inconuenience thereby. But that is not to be maruelled at, for (as I say often) Great labour ouercommeth all things, and that sort of men haue commonly good stomackes : and so saith Schola Salerni.

Cap. 37.

*Caseris & panis bonis est cibus bene sanis :
Si non sunt sanis, tunc hunc non iungito pani.*

And surely the state of body that many labouring men have, is very sound and perfect, and is named of Galen *absoluta iactia*. And contrariwise the state of Students, I meane of those which be Students indeed, and not loitering Lurdeines, I say the state of their bodies is rather *vacua*. For they be commonly *Valerudinarij*, that is sickly, and therefore they haue moze neede to forbear such meates as be of hard digestion, and of euill nourishment, as hard Chese and such like. As for rosted Chese is moze meat to bait a trap, to catch a mouse or a rat, than to be received into the body, for it corrupteth in the stomacke both it selfe and other meates, and sendeth vp ill vapors and fumes, which corrupt the breath. Some folkes by nature do abhorre Chese; which commeth of a naturall proprietie of the stomack, by reason of the temperature thereof, for that reason Galen yeldeth : There is a certaine proprietie of temperament in every body which agreeith to one thing and disagreeth with another. And againe he saith. There is a certaine naturall desire in euery part. *Principio* of white meates.

Risted
cheese.

Why some by
nature ab-
horre cheese.
Lib. 1. de temp.
Lib. 1. de conju.

Ladies Bedstraw is put into the remet whereto y^t best Cheshire Chese is made.
Gerrard. 968. c.

in latine gallo:
So is *Guiffrayz*
also.

Of Sauces. Chap. 198.

Next after meats I haue thought good to speake somewhat of Sauces, because weake stomacks as be commonly of Students, do neede often times to be p^rouo-
ked

uoked. Yet I will not say much thereof, because the making of Hawces doth belong to the Cooke and not to the Phyfition, and diuerse meates require diuerse sawces, and diuerse men haue diuerse appetites, so that it were an infinite matter to discouer fully therein. But I will biesly set downe some things very profitable in this behalfe: which if Students shall follow, they shall finde thereby great commoditie touching their health.

Of all Hawces those two are the best, which were com- Two princi-
mended by Socrates, as Tullie reporteth. That is, hun- palisawces.
ger is the sawce for meate, and thirst is the sawce for drinke. Lib.5.Taf.

And thereof Tullie giueth two notable examples in the same Booke, which I will recite in English. First of hunger, that it is the best sawce for meate, he proneth Two notable
by Ptolomeus King of Egypt in this manner: When examples in
Ptolomeus traualied through Egypt, bee parted for a two Kings of
while from his company, and went into a Cotage, and finding hunger and
nothing there but browne bread, he thought that thrist.

he never fed better in all his life. And that thirst is the best sawce for drinke, he proneth by the example of Darius the great King of Persia, as followeth: When Darius flying from his enemies, in his thirst, had dranke fowle water, defiled with dead carcasses: he said that he never dranke better drinke in all his life: for why, he dranke alwaies before he was thirstie. To these may be added the twond Apothegme of Dionysius King of Sicile mentioned by Tullie in the said Booke: When Di- These Lace-
onysius miilked the porrage that were serued before him demonian
at the beginning of his supper, the Cooke which had sawces are
made them said, it was no maruaile if they miilked him, good for such
for they wanted sawce. What sawce (quoth the King?) feed at full.

Marie Sir, said the Cooke, they wanted labour, swear, running, hunger, thirst: for with these things are the meates of the Lacedemonians sawced. So that hunger and thirst are the best Hawces for meate and drinke, and the meanes to get hunger and thirst, are exercise and

L abstinence

How Socrates
procured
hunger.

abstinence so; a time. This did Socrates well perceive the anhour of this golden sentence, so; as Tully w^rriteth in the so; said Boke. When he walked apace vntill the euening, and one demaunded of him why he did so, he answered, that he procured hunger by walking, to the end he might suppe the better. But this kinde of faine is naturall, and every man doth bring it with him to the table: but there be other fawces which be artificiall, of which I will set downe those that be most vsuall.

Of Salt. Chap. 199.

Cap. 52.

The fawce most common of all other is salt, which is so necessarie that we cannot well live without it: and therfore it is the first thing that is set on the Table, and shoulde be the last taken away according to those old verses mentioned by Arnoldus upon *Schola Salerni*.

Two vertuers
of Salt.

The necessarie of salt in seasoning of meates, and p^re-
serving of meates is such, that almost it is vse with eu-
ry kinde of meate. The vertues thereof be chievely two,
in the Chapter aforesaid. The first is, that salt resisteth
venime, by reason that it is a dryer. The second is, that
salt maketh a mans meate fawonrie, which needeth no
p^roufe. These two properties are thus expressed in matter
in the said Chapter:

Two kindes
of Salt vfed
in meates.

Sal virus refugat recte, insipidumq; saporin;
Nam sapientia mala que datur absque sale.

There be two kinds of salt in vse among vs in Eng-
land, that is, Bay salt, & white salt, which is chiefly made
in Cheshire at the towns called the Wicles, where there
be certaine pits or welles of salt water, whereof by boyl-
ing they make the white salt. And the same water is
as god to powder any kind of flesh, as wine: so; (as I
have

have heard them say that dwel about 2 Witches) within
fourte & twentie houres it will powder bale sufficiently.
A great blessing of God to raise vp such spynge for our
use so farre within the land. There be also other sortes
of Salt vsed in Physicke, but not vsed in meates, where-
fore I let them passe. And although Salt doth make the
meate moze sauozie, yet I advise all students not to eate
much Salt, no; Salt meates: so; much Salt eaten (as it
is sayd of old) will make one to looke old swone, and Salt
meates bæde the discommodities also sayd in the Chap-
ter of Salt fish. And this experiment I haue of my selfe,
which peradventure may do others good; that being trou-
bled with an Itche divers yeares at Oxforde, by soþbear-
ing Salt altogether & Salt meates I was cured there-
oughly within one yeare, and I was so precise in
that point, that I would eate no Salte with an Egge,
which at the first I thought unsauozie, but afterward by
use it waxed pleasant enough.

Of Vineger. Chap. 200.

The second sorte of saunce which is in common use, is
Vineger, whose nature is to cole and bind, as Dio-
scorides w̄iteth. It is good for the stomacke, and pro-
uoketh appetite, and is very wholesome to be vsed in the
time of Pestilence. So; (as Auenca saith) to vsle Vine-
ger with meate in time of Pestilence, is a good preserva-
tive. In Schola Sal. there be fve properties ascribed to
Vineger. First, that it dryeth. Secondly, that it cooles
leth. Thirdly, that it maketh leane. Fourthly, that it ger-
engendreth Melancholy. Fiftly, that it diminisheth sieue
of generation: all which properties are contained in these
verses following.

Frigidat & modicum: Sed plus deficcat acetum,
Frigidat emacerat, Melanch. dat, sperma minorat.
Siccus infestat nervos, & pinguis siccatur.

Lib. 5. cap. 17.

Chap. 45.

Chap. 46.

Five proper-

ties of vine-

ger.

A practise to
make one
leane & low
coloured.

A good wa-
ter to cleane
the mouth.

Rose vineger

Vineger of
Gilloflowres.

The last verse sheweth, that Vineger hurketh the sinnes, and maketh one leane, which is to be vnderstode, if it be taken fasting, as I have knownen some maidens to drinke Vineger next their hart to abate their colour & to make them faire, and sometime to eate tostes dipped in Vineger: but if it be often vsed, it will breake many inconueniences. One sponefull of Vineger mingled with thre sponefulls of Rose water, or want of Rose water with well water, is a god lotion to cleanse the mouth and gummes from filth which corrupt the breath. There be two sorts of Vineger in common vse, that is to say, white and red. For the colour it maketh no matter, so that it be rightly made: for some vse to mingle Ale and Wine together, and so to make Vineger, and some make it of Ale only, giuing it a colour afterward with Turnsale, or such like: but that is rather Aliger then Vineger; so right Vineger is made of Wine onely. And if any list to make a persea kinds of Vineger, that is not onely soothsome but wholesome also, let him take a galon or two of god Vineger, in some little barell or glasse, and put into it, for every quart of Vineger, one handfull of Rose leaues, gathered before they be fully budded forth, and withered halfe a day before vpon a faire boord, putt them into the Vineger, and stop vp the barrel or glasse very close with cork and clay, and set it so that the Sunne may haue power vpon it, but yet defended from the rayne, and let it stand so a moneth or six weeks, or longer, and at the end of Sommer straine the Vineger from the Rosles and keepe it for your vse. Or if you would haue it stronger of the Rosles, straine forth the olde Rosles, and putt in fresh oftentimes; or if you suffer the Rose leaues to remaine all the year in the Vineger it is not amisse, for they wil not putrefie. After the same manner you may make Vineger of Gilosflowres, which I haue spoken of besoore where I entreated of that flower. Likewise of Violets and such like: but the Vineger of Rosles and Gilosflowres is best, and

and is indeede of great vertue, as well in meats as in me- Preservatives
dicines, especially against the pestilence. And if a man from the Pe-
cannot abide to drinke it, yet to drenche an handkerchief, silence.
or such like cloth in it, and to smell to it, is a god preser-
vative, or to heate a slate stone or other stone in the fire, &
to powre Wineger vpon it, and to receiuis the smoake or
fume thereof with open mouth. Vteriuice, which is made
of Crabbes predded & strained, is like to Wineger in ope, Vteriuice,
ration, sauing that it is not so strong. A posset or Sulibub
made of Vteriuice, is god to cole a cholericke stomacke,
& I haue knownen some to vse them in hoat feuers with
god successe. With Wineger also is made Drimel, which Oximel.
is very god to open obstructions of the inner parts of the
body, whereby feuers may be preuented which common-
ly procede of obstructions. It is to be made in this man-
ner: Take a quart of faire water, a pinte of pure Honey,
boyle them both together leasurely, alwaies scumming
as froth arsleth. And when they are boyled to the third
part, that is to a pinte, then put in of strong white Wine-
ger, (if you can get it) halfe a pinte, boyle them againe a
little, and scumme it cleane with a Fether, then take it
off, and vse it at your pleasure. This is named Drimel
Simplex. Some put in Rosemary at the first boylung, and
so they make it moe pleasant. But if you put in rotes of
Perely and Fenell and their sedes, it is then Drimel
compositum, and is moe effectuall in opening obstructions.
Fernelius prescribeth as much Honey as water. Weckerus *Lib. 7. de med. Anni. lib. 2.*
appointeth a pottell of Honey, a quart of water, and ano-
ther of Wineger to be made as afoore is said; so that you
may follow whether author you will.

Of Mustard. Chap. 201.

The third saunce which is in common use is Mustard,
which as it procureth appetite, & is a god saunce with
sundry meates both flesh and fish, so is it medicinable
L. iii to

to purge the braine, as I have shewed in the treatise of Herbes, which effect may easily be perceived, by that if the Mustard be god, if a man liche too depe, it straight way pearceth to the Braine, & prouoketh nasling, which extremite may be soone holpen by holding bread at your nose, so that the smell thereof may ascende vp into the head, for that killeth immediatly the strength of the Mustard. The best Mustard that I do know in all England, is made at Tewkesbury in Gloucester shire, & at Wakefield in Yorke shire. Of the thareforesaid Hawces, Salt and Mustard are hot: but Mustard much hotter than Salt, and Vineger is cold; which difference must be applied to seasons of the yeare: for in hot seasons we shoud vse cold sawces, and in cold seasons contraritwise.

Of a Common sawee. Chap. 202.

Cap. 22.

In Schola Salerni is set forth a common Hawce to be made with fise things, that is to say, with Haue, Salt, Wine, Pepper, Carliche, Perely, as appeareth by these verses:

*Salsia, Sal, vimum, Piper, Allie, Petroselinum:
Ex his fac salsa, ne sit commixatio falsa.*

But I doe not thinke that all these together shoud be made in one Hawce, for that were but a mingle mangle indeede, and a sweete sawce for a sickle to wine: but I do take it that all these are god to be vset in common sawces, especially for the Winter season, because they be hoate. Yet I doe know one Hawce which is common, and is very god for diverse sortes of meates, and that is Onions sliced very thinne, faire Water and grosse Pepper, for this Hawce will serue very well for Capon, Venne, Fefant, Partrich, or Wimdrocke. The Onions will doe the lesse harme if they be boyled in Water, vntill

Whil they be in a manner dry, then may you put some
of be drapping to them, and Pepper grosse beaten; soz so
it will serue also soz a Murkie. But I will enter no fur-
ther into the art of Cokerie, lest some turning Coke
take me fardie, and say unto me as the Taylez said to
the Shomaker; meddle no further but with the shooe.
Wherefore of the goodnesse or substance of meates thus
much. It followeth now that I speake of the quantitie
of meates.

No satis vnde copidam.

Of the quantitie of meates.

Chap. 203.

The second thing, that is to be considered of meates (as
appeareth by my diuision) is the quantitie, which cap. 1.
ought of all men greatly to be regarded, soz therein lyeth
no small occasion of health or sicknes, of life or death. For
as want of meate consumeth the very substance of our
flesh, so doth excesse and surfeit extinguishe & suffocate na-
turall heat wherein life consisteth. So that the word *Me-
diocre*, which Hippocrates applieth to all those five things
spoken of in this Booke, must especially be applied to
meates, that is to say, that the quantitie of meate be such,
as may be well digested in the stomack. That it be accor-
ding to þ nature of him that eateth, & not alwaies accord-
ing to appetite. For the temperate stomacke only (which Three diffe-
rences of
is rare to be found) desireth so much as it may conveniently digest. Contrariwise the boast stomacke doth not de-
sire so much as it may digest. The cold stomacke may not
digest so much as it desireth. Wherefore, the surest way in
feeding is to leave with an appetite, according to the old
saying, & to keape a coynier for a friend. Which also is ap-
plied by Hippocrates, where he saith: The preseruation
of health is, to rise from the table with an appetite, and to
labor lustily. The same also is taught in Ecclesiasticus after
this maner: How little is sufficient for a man well taught,

Epid. Sect. 4.

Aph. 20.

Two chiefe

points of pre-

serving health

Cap. 31.

and therby he belcheth not in his chamber, nor feleth any paine. A wholesome sleepe commeth of a temperate belly, he riseth vp in the morning, and is wel at ease in himself; but paine in watching and cholericke diseases, and paines of the bellie are with an unsatiiable man. This rule although it be very hard, (for hardly may a man withhold his hands vntill his belly be full) yet I advise all men as much as they may to follow it, and to beare well in mind these two Latin verses following:

Two verses
to be fol-
lowed of all
that would
live in
health.

*Pone gula metas, ut sit tibi longior etas,
Esse cupis sanus? sit tibi parca manus.*

That is to say, vse a measure in eating, that thou maist live long: and if thou wilt be in health, then hold thine hands.

But the greatest occasion why men passe the measure in eating, is varietie of meats at one meale. Which fault is most common among vs in England farre aboue all other Nations. For such is our custome by reason of plentie (as I thinke) that they which be of abilitie, are serued with sundry sortes of meate at one meale. The moare we would welcome our friends, the moare dishes we prepare. And when we are well satisfied with one dish or two, the come other moare delicate, & procureth vs by that meanes, to eate moare then nature doth require. Thus varietie bringeth vs to excede, and sometimes to surfeit also. But Physickte teacheth vs to eade moderately vpō one kinde of meat only at one meale, or at leastwise not vpō many of contrarie natures. Which the Poet Horace notably declareth in this manner.

Varietie of
meates, bree-
deth excede-
and surfeit.

Srr. lib. 2. S. 1. 2.

Draantes
verses.

Now listen well, how great the frutes of sparing diet be,
Full good for health, for this thou must perwade thy selfe with me:
That many thinges annoyeth man, and meates do much offend,
Though they be pleasant yea & good, yet, when thou doest the blend,
As fish with fowle, rost meates with boyled, to choler goes the fatte.
The moyst to fleame, for stomack fleame a goust is most ymmetre.

And

And thus much I can testifie of mine owne experience, An exper-
 that a man who was before verie grosse and fat, by eate-
 ment to
 ding vpon one dish onely at one meale, and drynking make one
 thereto but small drinke, within a yare or two became slender.
 slender. Also another I knewe, that by eating one meale
 onely in one day, though diverse sorte of meates, was
 made thereby much smaller. But herof we haue no bet-
 ter a proue than is in the Universitie of Drforde and
 Cambridge, where the Students haue commonly but
 one kinde of meate at a meale, and do live and like very
 well therwith, and be so the moze part as cleane men of
 personage, as lightly may be sene. Yet I condemne not
 varietie of meates, especially with vs in England that be
 daily accustomed thereto, so that there be no great contrar-
 ietie betwene them, as there is betwene fish and flesh,
 betwene Martilmas biese and Chickens, and so that we
 exceed not h̄ means in eating: for excesse bringeth surfeit,
 surfeit bringeth sudden death oftentimes, as Galen sheweth. *Lib. I. Aph. 3.*
 eth. The reason is alleadged in the same place. When
 the bowels are filled with meate and drinke aboue mea-
 sure, it is danger, least that they breake, or naturall heat
 be quenched and suffocate. This disease, (I meane sur-
 fet) is verie common: for common is that saying and
 most true: That more die by surfeit than by the sword.
 And as Georgius Pictorius saith, all surfeit is ill, but of *Diale. 3.*
 bread worst of all. And if nature be so strong in many,
 ȳ they be not sickle vpon a full gorge, yet they are dwon-
 sie and heauie, and moze desirous to loyter then to labou,
 according to that old meter, when the belly is full, the
 bones would bear rest. Pea the minde & wit is so oppres'd A full belly is
 sed and overwhelmed with excesse, that it lyeth as it vrake for stu-
 were dwonew for a time, and unable to vsis his force. dy.
 Which thing the Poet Horace worthily setteth forth in
 the aforesaid Satyre as followeth:

Thou seest how pale all men do rise from suppers late at night.
 A gaine, the corps charged with excesse, doth ouer charge the mind,

Abandoning to earthly things the soule of heavenly kind,
The temperate may soone dispose his members to their rest,
And rise againe deliuerly, to labour quicke and prest.

Wherefore I counsaile all Students to follow the
aduise of the Poet Ofellus, mentioned by Horace in the
said Satyre in these wordes:

Learn alstinenesse, O learn of me, nor when your paunch is full,
Or when with grosse vpdinge fumes, your sight is mazd and dull,
Or when your lust leans to the worst, and will not brooke the best,
Come soberly, nor overcharg'd, with strailes all at rest.
Something to say, the walfull womb doth plague and kill the braine,
As that Judge doth his countrie hurt, who gapeith after gaine.

Lib. 5. Tuf.
Two notable
sayings of
Tullie touch-
ing the
quantite of
meates.

Three sortes
of dyet.

Lib. 2. Apho. 4.

And Tullie himselfe is of the same minde, where he
sayeth: We cannot well vse the minde, when we be full
of meate and drinke. And in Cato Maior he sayeth: So
much meate and drinke must be taken, that the strength
may be refreshed and not oppressed. But that the quanti-
tiae of meat may be fully declared, it is necessarie that
I propose thre sortes of diet prescribed by Physitions as
well in health as in sicknesse. Which be, a full diet, a
meane diet, a slender diet. 1) if you will apply it to
meates, much enough, enough in a meane, and little en-
ough. The full diet doth not onely sustaine the strength
of the boodie, but also increaseth it. The meane diet doth
onely preferue the strength and maintaine it. The slender
diet doth abate and diminishe it. The full diet (soz ex-
ample sake) may be such, as is vsed at Oxford vpon gau-
die days. The meane diet, such as is vsed commonly. The
slender dyet, such as is vsed vpon fasting nightes, as a
little bread and drinke, and a few raysons or figges. Now
as the meane is best in all things, so in dyet, as Hippo-
crates teacheth: Not fulnesse, nor hunger, nor anything
else exceeding natures measure is good: for all excelle is
against nature. Yet if a man shall decline from the meane
toward

toward either of the extremes (so) it is verie hard alwaies to hold the meane) it is better in health to decline to a full diet than to a slender, so it be not a plaine surfeit.

For so teacheth Hippo.: Every offence in diet is wort ^{1. Aph. 5.}.

to be more grievous in a slender-diet, than a full diet, and for the same cause; a very sparcle, precise and exquisite diet is not so sure for them which be in health, because the breaking thereof is more grievous. So that in health we shoule kepe no precise diet, but alwaies sette to augment the strength of the body, by a full diet, or at the leastwise to maintaine it by a meane diet, and in no wise to diminish it by a slender diet. And this is the cause (in my iudgement) why some men obseruing no diet at all, be more healthfull and stronger, than those who set themselves continually to certaine rules in diet, because in them, nature being stronger, is able to withstand any sicknesse, by expelling the cause thereof. *Pet in sicknesse.* sometimes, a slender diet is necessarie, especially in sharpe diseases, as Hip, teacheth. And in long sicknesse, the meane diet is to be vied, aswell as in health. *For* otherwise, the strength of the patient were not able to endure till the end of the sicknesse. But if a sicknesse that will end within thre or fourre daies, we shoule vise a diet which Galen calleth in his commentary vpon the foresaid Aphorisme. *Summa tenuis vietus*, that is to eate nothing at all, or else, but a little melicrate: & surely this kind of diet is good in some diseased, and I haue known many that haue driven away sicknesse by fasting, that is to say, by eating nothing for a time, which is named in Latine *med. dia.* And for this cause (as I thinke) that ancient Physition Thessalus, mentioned of Galen, first devised this *Diatrion*, that is to say, thre daies abstinence, for his patients, who notwithstanding Galen refuteth in the same place, because he vised it in long diseases, & by that meanes *Lib. 4. de mens. med. cap. 4.* brought his patients to vitter-weaknesse. Wherefore he concludeth, that the Physition in dieting shoule regard chiefly

Fasting di-
ueh away.
med. sicknesse.

chiefly two things : that is to say, the force of the sicknesse, and the strength of the partie that is sick, & therafter to prescribe less or more to be received. More shall be said touching this point, where I shall entreate of custome, time and order. Now if a man being in health, take more than nature may well heare, let him follow the counsaile of Jesus Syrach. If thou seale that thou hast eaten too much, arise, goe thy way, cast it out of thy stomache, and take thy rest, and it shall ease thee, so that thou shalt bring no sicknesse unto thy body.

*Cap. 31.
How surfeit
may be eas'd.*

Of Qualities Chap. 204.

The qualitie
of meates.

The third thing that is to be considered in meates, is the qualitie, that is to say, the temperature or state thereof: as whether it be hot or cold, moist or dry, grosse or fine, thicke or thinne : which is greatly to be regarded both in health & sicknesse ; for in health such meates should be used, as be like in temperature to the body. As to them whose naturall complexion is moist, as is of children, ought to be giuen meates that be moist in vertue or power. And to them whose naturall complexion is dry, ought to be giuen meates dry in vertue or power. Contrarilwise, to bodies untemperate and in sicknesse, such meates and drynkes are to be giuen, which be in power contrary to the distemperance. As to them which be very cholerike or sickle of a feuer, shold be giuen moist meates and cooling. For true is that saying of Galen. Every thing is encreased and nourished with his like, and is destroyed and corrupted by the contrarie: therefore the preferuation of health is wrought by thinges like, and diseases are cured by the contrarie. Whereof springeth that common rule, That contraries are cured by their contraries. But here we must take haede that the meates do not much excede the distemperature of the bodie: as those doe which be named medicinable meates,

*De inqua.
sme. cap. 6.*

as hot ~~Wines~~, Pepper, Garlick, Onions, and such like. For these being hot & dry far aboue the meane, if they be giuen to a cholerick person, they be very noisome, because they excede the iust temperature of mans body in that complexion. But to the which be flegmaticke, they be often times wholsome. Contrariwise cold water, cold herbs, and cold fruities moderately vsed, be wholesome to cholerick bodies, by putting away the heate exceeding the naturall temperature. But to them which be flegmaticke, they be unwholsome, and do bring into them distemperature of cold & moist: but what meats be hot or cold, moist or dry, grosse or fine, thicke or thin, may be learned by perusing the treatise before, concerning meates of all sorte.

Of Custome. Chap. 205.

The fourth thing that is to be considered in meats is custome. Which is of such force in mans boode both in sicknesse and in health, that it counteruaileth nature it selfe, and is therefore called of Galen in sundry places, an *Lib. de Con.* other nature. Whereof he giueth a notable example, where he sheweth that an olde woman of Athens vseth a *Lib. 3. Simp.* long time to eat Hemlocke (which is a ranke poison) first a little quantitie, and afterward moze, till at length she could eate so much without hurt, as would presently pouson another. The like Storie is tolde by Albertus Magnus, where he declareth that a child by long vse and custome would eate Spiders out of the wall without any harme, notwithstanding that Spiders (as all men doe know) are a present pouson: So that custome in processe *Lib. de Secret.* of time may alter nature, and make that harmlesse which is otherwise hurtfull. And in meat and drinke every man *Custome in* saeleth in himselfe, that whereunto he hath bene of long *meate and* time accustomed, though it be not so god as other, yet *drinke.* doth it leesse harme than that whereunto he is not vsed. And this is approued by Hippocrates: Those things *Aplo. 50.* which

which haue beene long vsed, although they be worse, yet they grieue vs less, than things vnwonted. Therefore it is good sometime to change custome. Custome also bringeth liking, and liking causeth god concotion. For what the stomachke liketh, it greedily desireth: and hauing received it, closely incloseth it about vntill it be duly contected. Which thing is the cause that meate and drinke wherein we haue great delight, though it be much worse than other, yet it doth vs more god: which Hippo also teacheth. Somewhat worse meate and drinke, so it be to our liking, is to be preferred before meat & drinke, which is better, but not so delightfull. Which is not so to be taken as many Physitions do thinke, as if it were lawfull for them to suffer their patients to haue whatsoever they desire, although it be contrary to their disease: but

Epid. 6. Sec. 4.

Apho. 7.

2. Apho. 40.

Custome in labour.

it is meant conditionally, as Hippo. teacheth, to wit: If it hurt little, and that hurt which is, may easily be remedied. And of what force custome is in labour, Hippo. teacheth. They that be accustomed to daily labor, though they be weake or old, do more easily abide their wonted exercises, than they that be vnwonted, although they be young and strong. And this is the cause that Crafti-men and husbandmen, although they be olde and weake, can doe that which stronger and younger men being not so inured, may not doe. As, a feble old Hiller to lift a great weightie sacke: an old Smith to wealde and labour with a greater hammer, than a younger man not thereto accustomed. Wherefore whosoever will be strong and able to endure labour, must accustome himselfe to labour. Custome likewise is of great force in sleeping and wa-
king, and other things called not naturall, which I shall entreat of hereafter. God therefore is that counsaile in
Schola Salerni.

Cap. 55.

*Omnibus assuetam iubeo seruare dietam,
Approbo sic esse, in se mutare necesse.*

Where it is to be noted, that sometime custome is to be chaunged

chaunged if necessarie so require. Neither is it god for any man that is in perfect health, to obserue any custome in A dyet for diet precisely, as Arnoldus teacheth upon the same verles healthy men. in these wordes : Every man should so order himselfe, that he might be able to suffer heate and cold, and all motions, and meats necessary, so as he might change the houres of sleeping & waking, and his dwelling and lodging without harme : which thing may be done, if we be not too precise in keeping custome, but otherwhile vse thing, vnwonted. Which sentence of Arnoldus agrēth very well to *Lib. 1.*
 that of Cornelius Celsus : He that is found and in good Men in perfect health, and at libertie, should bind himselfe to no rules of diet. To neede nether Phyſition or Chirurgion, he must no precise vſe a diuerſe order of life, and be sometimes in the Coun- order in diet. trey, sometime in the towne, sometimes hunt, and sometime hawke. But some man may demand of me how this may agree with that laying of *Schola Salerni.* *Cap. 2.*

*Si tibi deficiant medici, medici tibi siant,
 Hec tria, mens hilaris, requies, moderata dieta.*

Whereto I answere, that a moderate diet is alwaies god, but not a precise diet : for a moderate diet is, as Terence speaketh in Andria : To take nothing too much : which alwaies is to be obserued. But if a man accustome himselfe to ſuch meats and drinke as at length will brede ſome inconuenience in his body, or to ſleep, or to watch, or any other thing concerning the order of his life, ſuch custome muſt nevres be amended and changed, yet with god discretion, and not vpon the ſudden : because ſudden chaunges bring harme and weakneſſe, as Hippocra- *6. Epis. ſcl. 3.* cheth. He therefore that will alter any custome in dyet rightly, muſt do it with thare conditions, whiche are ex- *Lib. 2. Phil.* preſſed by Hip. Change is profitable, if it be rightly vſed, *act. cap. 18.* that is, if it be done in the time of health, and at leifer, and not vpon the ſudden. And thus much of Custome.

Of

Of Time. Chap. 206.

Cap. 29.

The fifth thing that is to be considered in meats, is the time, which standeth chiefly in thre points, that is to say: Time of the yeare: Time of the day: Age of the partie. Concerning times of the yeare, no better counsell can be giuen, than that of *Schola Salerni*.

*Temporibus veris, modicum prandere iuberis,
Sed calor astatis, dapibus nocet immoderatis.
Autumnis fructus, canea ne sine tibi lucius.
De mensa sume quantum vis tempore brume.*

The fourie
seasons of
the yeare.

Lib. I. de temp.
cap. 4.

3. Aphr. 9.
*Ver saluberrim
mum & mini-
mi exercitum.*

1. Aphr. 15.

The diet of
the Spring
time.

For the better understanding whereof, it is necessarie, that we know the fourie seasons of the yeare, and their temperature. That is to say, the Spiring time, Summer, Autumne or fall of the leafe, and Winter. The Spiring time beginneth in March, when the Sunne entreth into *Aries*, and is in temperature, not hot and moist after the olde opinion, but in a meane without all excesse, as Galen proueth: and the equall mixture of the fourie qualities in it, to wit, of heate and colde, moist and dryth, is the caule both of the meane temperature, and also of the wholsomenesse thereof: so of all seasons of the yeare, the Spiring time is most wholesome, as Hipp. teacheth. Yet it cannot be denied, but that the beginning thereof doth participate with Winter, and the end with Summer. Wherefore in the beginning of the Spiring, the diet should be according to Winter. And in that sense Hipp. ioymeth Winter and the Spiring together in like diet. The stomacke is hottest, and sleepe longest in the winter, and at the Spring of the yeare: wherefore then more meate should be given, for naturall heate is stronger, and therefore requireth more plentifull nourishment. But *Schola Salerni* in the first verse aforesaid, meaneth the latter part of the Spiring, wherein

wherein we shold eat but a little meate, much like as in Summer, yet not so much as in Winter, nor so little as in Summer. But as the time is temperate: so then to vse a temperate diet. And that which we do eat atthat time especially, shold be of god nourishment, because then blood chesly increaseth, and such meates such blood: and such blood, such state of body. Now what meats be of best nourishment, I have declared before, and here againe I say, that generally flesh is of greater and better nourishment than fish, because the nourishment which fish giueth is cold and moyit: As Fuchsus teacheth.

The diet of
the spring
time.

*Lib. 2. infi.
Sect. 2. cap. 9.*

Of Summer. Chap. 207.

Summer beginneth in June, when the Sunne entreth into Cancer. This season is naturally hotte and dry, because therein heate excedeth colde, and drynesse moysture. In this time of the yeare by reason of the heate of the ayre without, the pores of the body are moze open, whereby the spirits and naturall heate are the moze resolved and wasted, and by that meanes the vertue digested is infibled, so that the stomacke and inner partes are not then so well able to digest as at other times.

Wherefore to eat much meat in Summer is hurtfull, according to the second verse, *Sed calor astasit, &c.* But we must eat a little at once and often, as Galen teacheth: because we neede more often nourishing, being then the more consumed through opennesse of the pores, and because our strength is more resolued. And that which we eat, shold be rather boyled thā rostes. Potage or brothes made with colde Herbes, as Lettuce, Endive, Succory, Violets, are then god to be vsed. Drinke in moze abundance, Wine alayed with water, to hotte complexions much, to cold natures lesse.

The best diet
in Summer.

*1. Aph. 7.
Astasit apote
& parum dan-
dum.*

In Summer
drinke much
& eate little.

Of Autumnne. Chap. 208.

Autumne, or the fall of the leafe beginneth in Sep-
tember when the Sunne entreth into *Libra*. This
season of the yeare is variable, & the ayre changeable in
heat or cold. Wherefore it is not cold and dry after the old
Lib. 1. de temp.
cap. 4.
opinion, but of unequall temperature as Galen proueth.
And the distemperature therof is the very cause, that ma-
keth Autumnne so full of sicknesse: as he auoucheth in
the same place. The diet most conuenient for this season is
to eate somewhat more in quantitie then in Sommer, &
more often rosted meates, and to drinke some deale lesse
and a little stronger. And especiallie we must beware of
Sommer fruities, which are most plentifull at this time
of the yeare, soz as much as they make ill ioyce and wind
in the body. But how they may be eaten with least hurt,
I haue shewed before in the treatise of fruities.

Of Winter. Chap. 209.

Vinter beginneth in December, whē as the Sun
entreth into *Capricorne*. This season by nature
is cold and moist, for therein cold doth surmount heatē,
and moisture dozouȝt, by reason whereof, the heat of our
bodies within is greater, and the vertue digestiuȝe stron-
ger: soz the coldnesse of the ayre without, enironing our
bodies about, must needs kepe in, and vnite and soxtie
the inward heatē (*ex antiperistasis*). as the Philosopher
speaketh, that is to say by position of the contrary. Ther-
fore digestion being stronger, one may eate as much as
he will, that is to say, more than in any other season, and
not onely more, but also meates of a moze grosse sub-
stance: as Beefe, Pouke, & such like, because our strength
is great. And this also is approued by Hippoc. In winter,
and at the spring the stomacke is hoate, &c, alledged be-
forē

fore in the spring. And meates rosted are more conuenient so; this time than sodden, & flesh and fish powdred, is now better than in Summer. As so; herbes & frutes (especially raw) at all times are to be refised. Drinke in winter shoulde be stronger, yet taken in little quantite, because of the moistnesse of the time. Hippocrates briesly setteth downe the diet of all seasons of the yeare. In Summer and Autumnne much meat is not good. In winter it is good, yet somewhat lesse at the spring. Thus much concerning times of the yeare.

Of the times of the day. Chap. 210.

Concerning times of the day, we shall to eate & drinke, which we call meales, they are diners in diners countries. But here in England commonly thre, that is, Breakfast, Dinner, and Supper: which I speake of in order as they be proposed, if first I give forth that notable caueat, which is in *Schola Sal.* alwayes to be obserued before we take any sustenance, so that it is, as it were a preparatiue to meate.

*Tu nunquam comedu, nec macidum nisi noueris offe
Purgatum, vacuumq; cibo, quem sumpseris ante.
Ex desiderio id potius cognoscere certo.*

Hec sunt signa tibi, subtilis in ore diera

In which verses, two things are chiefly to be noted. First if the stomache be oppressed with ill humours, that we eate nothing untill they be assyed. And whether or no there be corrupt humours in the stomacke, it is to be knowen by belching, as Galen teacheth: and such ill humours as be in the stomacke, may best be avoyded by vomite and sieges, as Galen sheweth. And so; the one p^{ro}p^{ri}etie, that is by vomite, what easle it worketh to a chole^{Lib.3 cap.4.} riche stomacke, I my selfe haue proued these many ^{in cap.9.} yeares, following therein the counsaille of Galen, where ^{Lib.3 cap.4.} he alloweth the advise of auncient phisitians touching ^{de rebus} vomite.

vomit to be vsed once or twice every moneth , not fasting but after meate, yea and such things eaten before, as be sharpe and cleasing. But I vse it commly at the spring or fall of the yeare , and no other except great occasion offered, because often vomiting weakeneth the stomack, and filleth the head with vapours. And hodie vomit may most easilly be procured, I haue shewed before, where I speake of Dines. The second thing to be noted in the verses also sayd, is, that we eate not againe, vntill the meat eaten before be first concocted, and auoyded out of the stomacke: so otherwise the one will let the concoction of the other, and brede great crudite in the body , which is the originall of the most part of diseases. Now to know whē the stomacke is vnde of h̄ meatē before eaten, the chiefe token is hunger , which if it be a true hunger , riseth by contraction of the veynes , proceeding from the mouth of the stomacke, so want of meatē, so Leonardus Fuchis teacheth in these words: True hunger riseth of the feeling of want, when the veynes do draw from the stomacke, as if they did milke it or sucke it. Also an other signe of emptynesse of the stomacke is shewed in the last verse, to be slender diet, before going. So when appetite followeth vpō small sustenance take before , it is a plaine token that digestion is ended. These things being obserued, and exer- cise vsed according to the order set downe vpon the word (labour): I say with Master Eliot, that worthy and worshipfull Knight, that in England men and women, vntill they come to the age of forty years, may well eate thre meales in one day, as breakfaſt, dinner, & supper; so that betwene breakfaſt & dinner be the space of four hours at the least; so four hours is the due time assigned to h̄ stomacke for the first concoction: And between dinner and supper six hours; & the breakfaſt leſſe than the dinner & the dinner moderate, that is to say leſſe than satietie or fulnesse of belly , & the drinke thereunto measurable, ac- cording to the wyndes or moistnesse of the meatē. But touching

Hunger is
the best token
of an empie
stomacke,
what hun-
ger is, & how
it commeth.
Inſtr. lib. 1.
Seſt. 7. cap. 5.

English folks
may eate 3.
meales a
day.

touching b^reakefastes, whether or no they are to be vsed, it may be some question, because they are not mentioned in Galen and other auncient autho^rs of Physicke, neither are they appointed by order of the Universities, but onely two meales of the day spoken of, which be dinner and supper. But to this question the answere of Hippocra- ^{1. Aph. 17.} Lib. 3. cap. 13. de nato. sa.

^too may suffice: It is to be considered, whether we must eate once or twise, or more often in a day. And herein we must respect the time, the countrey, the age and custome. And doubtlesse the temperature of this our Countrey of England is such (as I haue shewed in my p^reface) that our stomackes for the mo^re part are hotter by reason of the coldnesse of the Clime, and therefore may digest better, and naturally require more meate, and sooner, than other nations that inhabite hotter countries: wherefore I thinke it god for Englishmen not to be long fasting, if their stomackes be cleane and empty, least that happen to them which Galen speaketh of, that the stomacke for want of meate draweth unto it corrupt humours, whereby happeneth headach, & many perillous diseases; for true is that saying of the physitians, To suffer hunger long, filleth the stomacke with ill humours. But if the stomacke be vncleane, it is better to restraine than to eate; for true is that saying of Hippocrates: how much the more you feed vncleane bodies, so much the more you hurt them. But wh^ere ^{1. Aph. 10.} the stomacke is clesned after that manner before mentioned, then may you eate safelly. And for b^reakfast (as I thinke) those meates be most conuenient, especially for Students, which be of light digestion, as Milke, Butter, Egs, and such like. Howbeit herein appetite and custome bear great sway, as they do in every part of diet. And if nothing else be to be had, I thinke it better to take a little b^read & v^rynke, that the stomacke may haue somewhat to worke vpon, than to be altogether fasting vntill none: Yet I know there is great difference among men in this respect, and some may better bide without meate than others.

1. Aphr. 13.
Who may
best abide
fasting.

Lib. 1. instit.
Sccl. 3. cap. 5.

How fasting
is to be vscd.

others may, which Hippocrates notably setteth forth: Old men not decrepitate may best abide fasting: and next vnto them, such as be of middle age: but young men worst: and children least of all: especially those that be of a sharpe and lively nature. Children then and young men vntill they come to the age of fiftie and thirtie may not be long fasting without inconuenience. Men of middle age that is, from fiftie and thirtie to foytie nine yeares may better bear it, so; so constantage is to be taken in Hippocrates & Galen as Fuchsius sheweth. Old men being not decrepitate, that is to say, from 50. to 70. yeares, may best of all abide fasting, but after seventy yeares they are to be dieted as children. For old men be twise children, as the old proverbe is. But some doubt may be made what the word (fasting) should signifie in Hippocrates, whether or not it be to be taken as the Diuinnes vse it, that is, for abstinence from flesh, taking but one meale a day, and in the morning and euening in stead of breakfast and supper, to vse bread and drinke; which kinde of fasting is some punishment to the body, and subdueth the flesh (as I thinke) if it be rightly vsed, and the right vse is this, that no more be taken then is convenient and sufficient to keepe strength. They therefore that fill their bellies with bread and drinke, or with fish, or with white meates, or with other things being not flesh, yet per chance more delicate, do not fast, but breake their fast, according to that saying of S. Augustine: they that so restrainge from flesh that they provide other meates more delicate & costly, are much deceived, for this is not to keepe abstinence, but to imitate riotousnesse. He therefore that will fast indeare, let him fast after the manner that Gregory hath described: Abstinence is, not to preuent the time of eating, as *Jonathas* did by the hony coniall, not to seeke more daintie meates, as the Israelites did in the wildernes: not to dresse meats more finely, as the sonnes of Ely did in *Silo*: not to seeke superfluitie, as the Sodomites did.

This

This kind of fast may well be called frugaline, and is in a familie a great renewew, and must be obserued aswell in drinke as in meate. Soz he that doth abstaine from the one & not from the other doth fast no more than a swine, that leaueth not drinking, vntill his belly be ready to breake. Wherefore this fast is well defined by Fernelius lib. 1. math. med. cap. 12. in this manner: A sparing not onely of meate, but also of drinke, which more and sooner filleth the bowels and veines than meate, and troubleth them more. But in the foresaid Aphorisme (as I suppose) Hippo. meaneth that India. abstinence, which the Latines call *Inmediam, oī Famem,* which is a soobearing to receive any meats or drinke at all, which sometime is necessarie aswell in sicknesse as in health, and is named of Hippo. the most slender dier, and is to be used in very short sicknesse, & not only preventeth, but helpeth many maladies. Soz if it be moderately used, and according to age, time of the yere and custome, it is next in force to bloud letting, and worketh like effect in processe of time, as Fernelius declareth at large, soz it abateth the bloud, it concoceth raw humours, it expelleth all manner of excrements, and is specially good for them which haue very moist bodies, because it dryeth. And soz that caute is reckoned in *Schola Sal.* soz one of those seuen cap. 8. things which cure the Rheume.

*Jejuna, vigila, callus dape, enque labora,
Inspiracalidum, modicum bibe, comprime flatum.
Hec bene userna, si vis depellere rheuma.*

Seven things
good for a
Rheume.

That is to say, Abstinence, watching, Hoar meates, much labour, Hoar ayre, litle drinke, stayng of the breath, helpe the Rheume.

Besides all this (*med. 1.*) is a present remedie for repletion of satietie, whē more meate is received, than the nay. A remedie of the body may beare, for it is one kinde of euacua, for a surfeita, as Galen sheweth vpon Hippo. yet it annoyeth (ex-

spūi accidente)

2...4ph.17.

The cōmodities of Abstinence.

2...4ph.4.

accidente) and not (per se,) for nature by this meanes being disburdened as it were, from all other actions, and set at full libertie, vseth all her power in digestinge & expelling, whereby sometime it commeth to passe, that the Bellie is losed it selfe, and vomite breaketh forth, and the vaine is moze abundant, and the superfluities of the vaine fall downe, and such excrements as be farre off from the vsual wayes of evacuation, be dispatched by the pores of the body. All these benefites also sayd, we may receave by moderate abstinenſe; but if it be aboue meaſure, the moiſture of the body, is thereby withdrawne, and conſequently the body drieſt and wareth leane, and naſturall heate by withdrawing of moiſture is too much inſtended, and not finding humoꝝ to worke in, turneth his violence to the radicall oꝝ ſubſtantiall moiſture of the body, and exhausting that humoꝝ, bringeth the body into a conſumption. Notable therefore is the ſaying of Hippoc. Neither fulneſſe, neither hunger, nor any thing elſe which exceedeth natures meaſure, is good. And ſo I end touching fasting and breaſtſt.

Of Dinner. Chap 211.

Dinner time.
Diogenes
anſwers tou-
ching dinner
time.

Oxford diet.
for dinner,

VVhen foure houres be paſt after breaſtſt, a man may ſafely take his dinner, and the moſt conuenient time for dinner, is about eleuen of the clocke before none. Yet Diogenes the Philosopher, when he was asked the queſtion what time was beſt for a man to dine, he anſwered, for a rich man when he will, but for a poore man when he may. But the uſuall time for dinner in the Universities, is eleuen oꝝ elſe where about none. At Oxforde in my time they uſed commonly at dinner, boyled Beſe with pottage, bread and beere, and no moze. The quaſtitie of Beſe was in value an halſepenie for one man, and ſometimes if hunger conſtrained, they would double their commons. This diet, to eate but one kinde of meat at

at a meale, & that lesse than fulnesse of the belly, although it same very slender, yet is very wholesome, and good Students like well therewith, and indeude it is the diet that Physyche most alloweth. *Fox*(as Plinic w^titeth) One kind of meate is best, varietie of meates are hurtfull, and sawces are worst of all. And reason may perswade a man that sundry meates being diuerse in substance and qualitie, (that is to say) some grosse and hard to digest, some fine and easie to digest, some hote, soone cold, some moyst, some dry, must needs worke great trouble in the stomack. neither may they be well digested at one time, sozasmuch as they require diuerse operations of nature and diuerse temperatures of the stomacke. Notable therefore is that

saying of Auicen: There is nothing worse, then when many and diuerse sortes of meates be taken together, and the time of eating is longer then it should be: for by that time the last meate committeth, that which was first receiued is somewhat concocted, so that all is not digested in like sort, whereof much sicknesse ariseth, proceeding of contrary humours. *Hereby we may understand, that it is not onely hurtfull to feede on sundry meates at one meale, but also to prolong the time in eating two or thre hours, with talking and telling of tales, as our manner*

is here in England at great feastes. But an hours space An hour is by y^t judgement of Arnol. is a sufficient time for a meale, a sufficient And in the Universities commonly lesse time will suffice : time for soz as it is an old proverbe : A shott hōuse is soon curried. dinner.

Scho.Sa.cop.6.
But the Archbishop of Yorke, of whom D. Wilson speacheth in his Rethoricke, farre exceedeth this time, soz as the Italian merily construed it, this great Prelate sate thre yeares at dinner. And in times past, when Prelats were Princes, I meane before the suppession of Abbes, as their fare was great, so they late a great while at meat. And at Long fiftyness this day, such as be of great estate, Ecclesiastical or Temporal, they may by authoritie sit so long in the glorious chariot of intemperance, untill they be carried as prisoners into

To eare one
only kind of
meate pro-
ued to be the
best diet.
Lib.11. cap.52.

3.1.102.2. ca.7.

hurtfull.

into the Dungeon of surfer, where they shalbe fettered with Cowts, racked with feuers, pierced through with Pleurisies, strangled with Squinancies, and finally crinally put to death often times in youth, or in the flower of their age, when they would most gladly live. But herein I speake against mine owne profite, and the commoditye of all them that professe Physyche, for intemperance is the Physitions nurse. But soz my part I had rather be without sücke, then that any man by his intemperate feeding shoud haue cause to ſe me, or ſed me: and to that end I haue with my great trauell witten this whole boke. Wherefore I aduife all men not to lenger the time long in eating or drinking ſuperfluously, but to haue alwaies in mind that golden verſe:

Three concoctiōns, and
three preparations of
the meat receiued.

Cap. I.

To ſit a while
after meat
how it is to
be taken.

Effē decet viuas, vīnere non ut edas.
Man ſadis to liue, and liueth not to ſade. Yet a reaſonable time to eate in is neceſſarie, ſoꝝ to eat ouer greedily, and to ſnatch vp our meat hauily, is hurtfull & hindreth concoction, and to chew our meat well, and to ſwallow it downe leſſurely, is a great furtherance to the well di-
ſting of the ſame. And indeede, it is the verie end & pur-
poſe whiſt the teeth were ordained. For as there be thre concoctiones, the firſt in the ſtomack: the ſecond in the Li-
ver: the third in euerie part of the bodie. So there be thre places of p̄paration, the mouth to p̄pare the meat for the ſtomacke: The veines called (*Miferacra*) to p̄pare for the Liver, and the vittermoſt veines of every member, to p̄pare ſoꝝ nouriſhment of the partes themſelues. Wherefore a dinner while muſt needs be had: and to ſit a while after dinner is not unwholſome, according to that old Engliſh laying: After dinner ſit a while, and after ſupper walke a mile. Yet in *Scho. Sal.* it is counted wholſome, to riſe after meat, that is, to ſirge and walke a little after meat, that thereby the meat may deſcend to the bot-
tome of the ſtomache. Both may be done conveniently: ſoꝝ it is no god manner to riſe vp from the table eating,

to rise by and by after meate is out of the mouth.

Of Supper. Chap. 112.

About four hours, or sixe after we have dined, the time is convenient for supper, which in the Universities, is about five of the clocke in the after noone. But in the countreie abroad they vse to sup at five, and in poore mens houses, when leisure will serue. The diet most wholesome so to be vsed at supper is set downe in Scho. Sal. Cap. 1. Cap. 5.

make a light supper: and againe in this manuer.

Ex magna cena stomacho sit maxima pars,

Vi sit nocte leuis, sic tibi cena brevis.

So that in both places, we are counsellede to make a light supper, because much meate eaten at night, grieueth the stomacke, and letteþ naturall rest: wherefore of god policie (as I thinke) was it prouided at Oxforde, that vpon festivall daies, when they haue fared sumptuously at dinner, yet at supper they shoulde haue little moze than ordinary commons. But here ariseth a great questiⁿ. Whether dinner, whether a man shoulde eat moze at dinner than at supper. Consiliator, a famous Physition is of that minde, that moze meat shoulde be eaten at dinner than at supper, because the heate of the day, ioyned to the naturall heat of the body may digest moze, & so that nature in the night seale hath enough to do to digest the superfluities of meat eaten before, and shoulde not therfore be letted with much meat taken in the evening. Leonardus Fuchsius Instit. lib. 2. Scol. 4 cap. 3. trarriwise proueth that the supper for the moze parts should be greater than the dinner, because the coldnesse of the night and slepe do greatly helpe concoction, and the answered time from supper to breakfast or dinner, is much lon-ger than betwene dinner and supper. But this question more meat may easily be determined, and these great Clearkes re-eaten at dinner or supper conciled after this maner. They that be lusty and strong of nature, and travell much, may eate moze at supper than.

than at dinner, because in them there is no dæde of digestion of superfluities, but only to strengthen their bodies, which may best be done in the night time whē the sensēs are at rest. But they that be diseased or aged, or troubled with rhumes, as the most part of *Studentes* be, and others also, which haue a sitting life, these I say shoulde eate little at supper, because nature in the night following shoulde not be hindred in the concoction of raw and superfluous humours, which sleepe especially digesteth and amendeth. And to these men the verses aforesaid of *Schola Sal.* must be applied. And sozasmuch as the whole booke of *Scho. Sal.* was writtē especially for English men, as appeareth by the Preface, it shalbe hurtfull for none to follow the said preceps, considering that there is not any one more annoyance to the health of mens bodies in this Realme of England, than distillations from the head, commonly called rheumes, the occasion wherof some impute to much dr̄inking of W̄ere, but I thinke the great moisterie of the aire of this Realme, for we haue a raynē and clondic skie, (as Iulius Agricola saith) and the continuall gourmandise, and dayly feeding on sundry meats at one meale, is the very cause why Englishmen be so rheumatike aboue other nations: for repletion breedeth crudite, and of crudite procede rhumes, and of rhumes, Gowts, D̄ropsies, Palsies, and other innumerable maladies. Wherefore it behoueth every man that would liue in health, to eate moderately, whether it be at Dinner or Supper, and moderate feeding is according to the strength of the stomacke, to take moze or lesse, so it be without griefe. For as Hippocrate w̄riteth, where meat is received much aboue measure, that maketh sicknesse. Yet because it is hard alwaies to hold the meane, and diuers occasions may make a man to forget himselfe at meat: if he misse the marke and shot ouer at dinner, yet let him withdraw his hand and hit the marke at supper. Wherefore, let Studentes auoyde that Epicurisme, which is to

The cause of
rheumes in
England.

to much vsed in England, and especially of Merchants, to make great suppers and to sit eating and talking for the space of thre or fourre hours. Yea, and after supper so; feare least they be not full gozzed, to haue a delicate banquet, with abundance of wine, not leauing no shant rising (except it be so; necessities) vntill it be time to go to bed: no no; then neither ostentimes, but so continuing in carouling and quaffing vntill midnight, or after, except they happen to fall a sleepe at the boord, or fall downe vnder the boord. But let Students remember that the chiefe felicitie consisteth in vertue and not in pleasure. Yet one lesson remaineth in *Schola Salerni* concerning supper, which is this:

c.p.38.

Vt vites paenam de potibus incipe canam.

Whiche is not so taken, as the wordes do seeme to im-
pose, that one ought to beginne his supper or meale with
drinke, though I haue knowne some to vse that order, per or di-
drinking a draught of wine before they eate, thereby the
better to stirre vp appetite, and to soothise concoction. And
as god drinckers vse to say: it is great cleanliness to
wash the pot before we put in meat to be boyld. But the
true meaning of the verse is (as Arnoldus expoundeth it
in the same place) that we shold begin our supper with
meates moist and easle of digestion, as potage, brothes,
& such like: which interpretation whosoever shall thinke
strange, he may read the like in Galen vpon Hipp. where *aplo.11.*,
he saith: a man is sooner filled with drinke than with
meate. And when supper is ended, we must not soothis-
go to bed, but according to the old English prouerbe, after what time
supper walke a mile: or at the leastwise, restraine from
sleepe two or thre hours: and if we make a great sup-
per, then fourre hours is but a sufficient time for the
consuming of the vapours which ascend from such meats
as haue bene plentifully received: for fourre hours space
is assigned to the stomacke for digesting of meat, as Leo-
nardus Fuchsius witteth. *In Medi.Li.2.*
Scil.4.cap.3. Yet I know this time is longer

Where we
should walke
after supper.

or shorke, according to the temperature and strength of the stomacke. And if we do walke abzoad after supper, which is the common guise of the Uniuersities, then shall it be good to follow the counseale in *Schola Salerni annex*, to the second chapter, as followeth.

*Fons, Speculum, Gramen, hac dant oculis relevamen,
Mane igitur montes, sub serum inquirito fontes.*

There be threethings which greatly comfort the sight, that is, cleare water, a cleare glasse, and greene colours ; wherefore in the morning walke to the hillies, and after supper by the water side.

Whiche verles I will all Students to bear in mind, not onely for walking after supper, but that in walking they may haue a double commodity, aswell in p[re]serving their sight, as in digesting their meate. And now to conclude with the saying of Arnoldus : if a man could be contented with one meale a day, it were better to take it at supper than at dinner, so that we be not diseased in the sties, or in the braine, so then it were better to take it at dinner; soz the repletion of the supper hurteth soze the braine & eynes : wherefore to conclude generally, whether a man do make but one meale or two a day : it is moze wholsome to take moze at none than at night. Great suppers then and late suppers must be banished from all healthfull houses.

Of the age of the partie Chap. 213.

What age is,
and what dif-
ference in age.
*Infl. Lib. 1. scil. 3.
3. cap. 5.*

The third thing appertaining to diet, is the age of the party, which may the better be perceived, if first I define what age is, and what difference there is in age. Age after Fuchsius, is the race of life, wherein manifestly the state of the body of it selfe is changed. And in the same chapter, according to Galen, he maketh five parts or differences of age, to wit, childhood from our birth to fiftene yeares, hot and moist. Adolescencie, from fiftene to fiftie and twentie, of a meane and perfect temperature. Lustie iuuentu, scilicet twenty five yeares, to thirtie five, hot & drye.

Giddie

Middle age or mans age, from thirtie five yeares to forty nine, declining to cold and drye. Old age from fortie nine yeares vntill the end of life, naturally is cold and dry, as touching the substance of all parts of the body; though accidentally in respect of excrements, as spittle, cleame, and such like, it may seeme to be of moist temperature. In all this course of life, there is a continual change of the body, but especially every seventh year, which of the Philosophers is called *Annus Criticus*, the yeare of iudgement, *Annus Criticus*, at which time ordinarily (as they say) we are in greater danger touching life and death, than in any other yeares.

Howbeit enuermore that saying of Job is true: Man that cap. 14.

is borne of a woman, liueth but a while, and is full of miserie, he commeth forth like a floure and is withered, and passeth away as a shadow, and neuer abideth in one state.

Whiche Hipp also confesseth in the very first Aphorisme, saying, life is short. And if we do consider well the state Man begin-
of mankind in this life, we may see that a man beginneth neth to die
to die alone as he is borne into this world, for that he is borne.

radicall moisture which is the roote of life, can never be restored and made vp againe, so good as it was at our nativitie, but continually by little and little decayeth vntill

the last end of our life. Yet by that moysture which com- How meat &
meth of nourishment, through meate and drinke, it is drinke do pre-
served and prolonged, so that it is not so soon wasted
assone as

and consumed as other wise it wold be. Like as a lampe
by powzing oyle moderately, the light is long kept burn-

ing, yet it goeth out at the last. And this is it which Hippocrates speaketh: The same heat which brought vs forth cap. 3.

consumeth vs. Yet in the beginning of our age while na-
ture is yet strong, moze of the nourishment is converted
into the substance of the bodie, than is consumed: and

that while the body increaseth and groweth. Afterward
so much only is restored as is wasted, and then the body
is in perfect growth. At length nature waxing weaker,

is not able to restore and repaire so much as is wasted
and

Ga. de Mar.

One cause of
life & death
in man.

Naturall
death what
it is.

A diuerse diet
requisite in
youth & age.
2. Apho. 14.

The naturall
dier of all
ages.

Diet of lusty
youth.

and decayed, whereby the bodie beginneth to decrease, and the powers and strength thereof be more and more diminished vntill such time as life, even as the light of a lampe, be cleane extinguished. And this is called naturall death, which few attaine unto, but are preeuented by death casuall, when by sicknesse or otherwise the said naturall moysture is ouerwhelmed and suffocated. Now the meanes to preserue this naturall moisture, and consequently to preserue life, is to vse meates and drynkes according to the age of the person. For the diet of youth is not conuenient for old age, nay contrariwise as Hippocrates teacheth: Naturall heate aboundeth in them which are growing; wherefore they neede much nourishment, for otherwise, their bodies would decay: but in olde men there is little heate, therefore they neede little foode, for much overcommeth them. Wherefore in youth especially while we shold feede more largely, and nature it selfe doth craue as it appeareth in children. For (as it is said) Children and Chickens would be alwaies picking. And the nourishment that is most conuenient for Children should be of hotte and moist temperature. For in sicknesse and in health, this *Maxime* is generally to be obserued, in health like meates should be vied, and in sicknesse contrarie. And therefore young men from 14. yeares vntill they be 25. yeares old, as they be of most temperate complexion, so do they require food of equall and like temperature. But young men abone 25. vntill they drawe toward 40. yeares, as they be hot and drye of complexion farre aboue the meane, so do they require a contrarie diet. And the contrary diet must be vnderstood in substance and qualitie. And the degress as well of the temperature of the body, as of the meates, ought to be equall, and like as neare as may be. For where the meates do much exceede in degree the temperature of the body, they annoy the body in causing distemperance, as I haue shewed before where I haue spoken of the qualitie of meates.

Wherefore

more grosse of substance, colder and moistter. Also Salads of cold herbes, and to drinke selbome Wine, except it be Diet of old alayed with water. Old age is naturally cold and dry, ^{men.}
 & therfore requireth a hot and moist diet. And because naturall heate & strength is decayed, restorative meates are then most convenient, and such as be easie to digest, often bathing, hot wines, and much sleepe is good for old men, according to that verse wherein the diet of old age is prescribed,

Vt lauit, sumpusq; cibum, det membra sopori.

Aged men shoulde not fede so largely as the younger sort, but to eate often, and but a little at every time, as I have declared in the dyet for sommer, for the sommers diet is most fit and agreeable for old age: for it fareth by them as it doth by a Lampe, the light whereof is almost extinct, whiche by powzing in of Oyle by little and little, is long kept burning, and with much Oyle powzed in at once, it is cleane put out. But here I thinke it good to set downe some particular examples of diet of old men in time past, whiche notwithstanding every man may follow as he thinketh good. Terence in Andria setteth forth the supper of old Chremes in this manner. An halfe peny worth of hearbes, and little fishes for the olde mans supper. But such a supper were more meat for Ash Wednesday or good Friday, than for Shrovetuesday.

And I would wylle all loytering students to fare no better. Antiochus a Physition as Galen reporteth, ^{as De Sa. in lib. 3} booke fourteene yeares of age, vsed thre meales a day, ^{cap. 4.} with frication, bathing and exercise accordingly. His breakfast commonly was Bread and fine Honie, clarified, but seldom rawe. His dinner was first to eate some soluble meate: after that, such fishes as were bred among stones, or in the deepe Sea. At supper he would eate no fish, but he vied some meate of good nourishment, such as would not lightly corrupt in the stomacke, as fine flowre sodden ih honie and wine, or brothe made with

Sundry exam-
ples of olde
mens dyer.

Chremes

supper in

Terence.

Antiochus

dier.

A good

breakfast

for old men.

Telephus
dyer.

birdes. Telephus the Grammariān, as it is in the same Chapter, who liued almost a hundred yeares, dyed this dyet following: In the winter he bathed twise in a moneth, in the sommer four times, betweene both thrise: and when he wente not to the bathe, then about three a clocke he vised annoiting, with a little rubbing. After that, he tooke fine honie vnclarified, with wheate flowre sodden in water, and that was his breakefast. He dined about the seventh houre, or somewhat rather. first of all eating hearbes, then fishe or birdes, but in the euening he vied onely bread, with wine mingled. In these two examples, I note, that these old men brake their fast com- monly with honie, & that so good cause, for honie is very wholesome for old age, and such as be flegmaticke, and vnwholesome for youth, and such as be tholeritike, as Galen prooueth, where he telleteth a stoy of an old man and a yong man, who contended about honie, by experiance of their owne bodies, the one affirming that he had proved it wholesome in himselfe, and the other auouching the contrarie. Which controversie Galen determineth in this manner: Honie is very vnwholesome for them which be hote and dry: but it is very good for them which be colde and moyst. But the benefit of Honie in olde mens diet, may likewise be perceived by the examples follow- ing: Pollio Romulus, who was aboue an hundred yeares old (as Plinic affirmeth) being demaundered of Augustus the Emperour by what meanes he liued so long, and re- stained still the vigour or lineliness of body and minde, he answered, that he did it inwardly with meade, which is a drinke made with honie and water, and outwardly with oyle, meaning frication and unction, which were vised in Greece and some other countreys in old time, as I haue shewed in my treatise of exercise. Democritus also the great Philosopher, being demaundered how a man might liue long in health, he answered, if he wate him within with honie, & without with oyle. The same Philosopher when

For whō ho-
nie is whole-
some and for
whom not.
*Llib. 1. de Alii.
fa. cap. 1.*

Pollio Romu-
lus.
Llib. 22.

Democritus.

when he was an hundred yeares old and nine, prolonged his life certaine daies with the evaporation of hony (as Aristoxenus witnesseth.) To these may be added the example of Galen himselfe, whose diet principally shoulde be followed of students. Galen (as he saith of himselfe) by meanes of his god order and diet, was never vexed with any sicknesse, after he was 28. yeares old, vntill the time of his deat^h, except the grudge of a feuer of one day, and that happened onely by too much labour. He lived (as Ccelius Rhodinus witnesseth) a hundred and 40. yeares, and dyed only for siblenesse of nature, which, (as I haue shewed before) is called *mors naturalis*, when a man dieth as an apple that falleth from the tree when it is ripe. The order of his life was thus, he vseth such abstinence in meat and drinke, that he left off alwaies before satietie of fulnesse of belly, which we commonly call to rise with an appetite, and is indeed the principall point in preserving of health. Againe, he never eat any crude or raw thing as fruites, herbes, rotes, and such like (which may be a second caution for all men to obserue) whereby he had alwaies a sweet breath. Moreouer as lesure would suffer, he vseth bathing, frication and exercise. Yea sometimes in the winter season when he was in the countrey, he refused not to cleane wood, and to poune barley, and to doe other countrey worke; onely for the exercise of his body, as himselfe witnesseth, whereof at length arose this Proverbe, Galens health, and is as much to say, as a most perfect state of health, which I wish to all god students, and the way to attaine it is to keape Galens diet. And for a conclusion of this point, I will here recite the diet for olde and weak folkes, prescribed by Master Securus in his Al. Securis manacke 1580. They must make (saith he) in winter two or thre meales a day, according to their appetite and custome. They shoulde eate either a soft rostid egge to their breakfast, or a piece of a tost and butter, or a messe of hot milke, with crums of white bread & sugar, or a calydale

Galen.

Lib. 1. de Sa.
ta. cap. 1.Anten. Lect.
lib. 30 cap. 1.

Galens diet.

Lib. 1. de Sa.

ta. cap. 8.

Galen's rule-

tude.

or almond milke, or such like thing that may be sone digested before their dinner. I haue knowne (saith he) some old men would eat in the morning a p̄ce of a toast dipped in muscadell in the winter, and in claret wine in sommer, drincking after it a draught of the same wine; which thing his father a Doctor of Physike, was wont to doe many yeares in his old age, who was aboue 80. yeares when he died, being in his time seldome or never sick. And thus much touching diet of all ages.

Of Order. Chap. 214.

*Lib. 5. de Sa.
m. cap. 8.*

The benefit
of an orderly
diet.

The sixth and last thing to be considered in meates, is order in eating: which greatly helpeth or hindereth a mans health; for god order in diet, is of no lesse force than it is in life and conversation: whereof we neede no better profe, than the example of Galen himselfe, whose wordes be these: After eight and twentie yeares of mine age, when I perswaded my selfe that there was a certayne order or way to preserue health, I followed it all my life long, so that I was neuer after sick, sauing with a Feuer for one daies space, which yet happened very seldome, and he that liueth at libertie, might auoyde this also. Whereby it appeareth that there is an order in diet, which if a man duely obserue, he may preserue himselfe from sicknesse all his life long. But some peraduenture will disproue me by their owne experiance, and by the example of others, who keepeing no diet at all, nor obseruing any order in receiwing of meate and drinke, are yet moze healthfull & moze lustie and strong, than they that keape a precise diet, and eate and drinke as it were by weight & measure. Whereunto I answere, that a sound body and strong of nature, may for a time suffer surfeit, and beare immoderate diet, without any manifest maladie: but yet at length it will fall out according to that principle of Physike which never faileth, A riotous youth bradeth a

a lothsome age. For as the Lawyer saith, that which is deferred, is not taken away. You soiue ill sedes in a garden, they shew not themselves by and by, but yet in processe of time they budde forth. Even so diseases are bred in mens bodies by little and little, and at length they are perceived. Notable therfore is that saying of Auicen: He that can digest ill meate, let him not therefore ^{3.1. doct. 2.} reioyce: for although the dammage lye hid for a time, ^{cap. 7.} yet at length it will appeare, and hee shall suffer most grieuous paines, for not keeping the rules of Physicke.

With whom Galen agrereth also, wherē he saith, that ^{*De factis bonis.*} euill meates, although they bring no manifest hurt to ^{*& viciis. cap. 2.*} young mens bodies toothwith, yet the discommoditie groweth secretly by little & little, and when age approcheth, the ioyntes, the sinowes, and bowels, are vexed with such diseases, as hardly may be cured, or not at all. And commonly so it falleth out, that they which lead a disordered life, either live not untill they be olde, or if they come to age, they are tormented with sundry diseases, as gowte, stone, dyospise, leprosie, feuers, and such like. Wherefore it is better to preserue health by sobrietie and temperance, than by surfeit and misorder to make the bodie weake and sickly, and odious both to God and the world. Yet I thinke it is not conuenient for a man in perfect health to obserue a p̄cise rule in diet. But yet where the stomacke is stuble, as is of the moze part of ci-
tizens, and well nigh of all them that be studious in learn-
ing, or weightie affaires, there ought to be moze circum-
specction, that the meate may be such as that either in sub-
stance, or in qualitie, or quantitie, or time, or order, nature
being but stuble, be not rebuked or too much oppressed.
And the due order in receiving of meates is thus, that
such things as be of light digestion, be taken before thos
things that be hardly digested. Also, that such things as
mollifie and loose the belly, be taken before other meates,
as Potage, Brothes, Spylke, r̄ca Egges, Butter, and
such

The due or-
der of rec-
eiving of
meates.

as it

such

such like, before flesh, and boyled flesh before rosted. And cheeke and frutes which be sypticke & binding, as Quinces, Medlers, Peares, shoule be eaten last after all other things. And this is the due order in eating, & most wholesome for all men (in my iudgement:) which notwithstanding some men following their owne appetite, do pervert; as I haue knowne an honorable person, who vpon fish daies, would eate Egges last after cheeke: And one woshipfull that would eate Milke last, which is a commone vice in Lankashire: for there their seruants thinke they haue not well dined nor supped, vntille they haue a slope of cold milke after all, as they vse to speake. And the Flemmings vse to eate Butter last after other meats. So that almost a man may say: as divers men desire divers meats, so vse they divers orders in eating. But here in Englaud, where we seld on divers sortes of meats at one meale, the order commonly is thus: that first we eate Potage or Brothes, then boyled meats, after that rosted or baked, & in the end cheeke & frutes. But here riseth a question, which I haue heard often moued at the table, that it were better to eate fine meates first, & grosse meats afterward, if perchance any corner were left unsilled. So: now we fill our selues before with grosse meates, so that when fine meates and the best meates indeed come to the bord, we can eate little or nothing, for want of appetite, but not for want of will, (as I thinke.) Whereforet it were better (say they) to begin our meale where we make an ende: and if we leauen any for the Servitors, to leauen of the worst meates, and not of the best. This is a strong argument in some mens opinions, and greatly greeveth those that be discipules of Epicurus. But this question in mine opinion may be very well answered in this manner. First I say, that one manner of meate agreeable with the person that eateth it, were the most sore diet for every complexion. And next I say, that soasmuch as our stomackes in Englaund most commonly be hoate and cholericke, that grosse

Whether fine
meat or grosse
should be ea-
ten first.

meats

meats be most convenient to be eaten first: for in a hauke stomache fine meats if they were first taken, would be burdened before the grosse meats were digested. Contrariwise in a cold stomache the little heate is suffocated with grosse meat, and the fine meat left raw so lache of concoction: whereas, if the fine meat be first taken moderateley, it stirreth up the comfortabell natural heate, and maketh it more able to conuert grosse meates if they be eaten afterward, so that it be but in small quantitie. And this is the best reason that I can payd of our English custome, to begin our meales with grosse meates, and to end with fines. And so I end my treatise of meates.

The English
custome de-
fended, to eare
grosse meates
first and fine
after.

Of Drinke. Chap. 215.

NEWE after the iordan Meate, there followeth in Hippocratis Drinke, which is the third word of the sentence, and is to be done according as it is in order proposed, that is to say, first exercise, then Meate, and thirdly Drinke, and not contrariwise. Wherefore, they that drinke before they eat, keepe not the due order of diet. And the order of England is, (as it is noted by Arnoldus) vpon Scolas Sulmoni. Commonly whensoeuer Englishmen drinke, they first eat a morsell of bread. And the very order affirmit doth confirme the same: for commonly we use to set bread and meates vpon the table before drinke. Yet many god malt wormes (setting all order aside) begin straightwaies to cut their meat with the spigot. I deny not but occasion in some may so serue, that they must needs drinke before they eat: but I speake of the common order which is commonly to be observed. The chiese causes why drinke is necessary, be two. First to preserve naturall moisture. So gudly, to make the meat that is eaten to passe fitly through the better into the places of digestion. The desire of drinke and the best lawce to season it, and to make vs to like it whether it be better or worse, is Thirst, which after Al-

We should
not begin
our meale
with drinke.
Cap. 38.

Drinke is
necessary for
two causes.

What thirst
is, and how
it is caused.

Lib. 1. Simp.

cap. 32.

Lib. 7. Mels.

cap. 6.

Lib. 5. cap. 7.
The right
use of drink.

Aristotle, is a desire of cold and moist, and is caused of heat and drought as Galen sheweth: so heat working upon moisture, for the nourishment of the body, causeth the drynesse, whereof commeth thirst, the remedie whereof is drinke, which is to be vsed as Galen prescribeth. The measure of drinke is, that it neither swim in the stomacke, nor cause any feeling of fluctuation. And Dioschrides much after the same manner, sheweth the use of drinke, saying: To quench thirst, and to moisten the meat moderately, is the best use of drinke: so that to quench thirst, and moderately, as it were, to water the meat, whereby it may be the most easilly conueighed to the places of digestion, is the right use of drinke; & whatsoever is more than this, is superfluous. The same lesson is taught in *Schola Salerni*.

Cap. 18.

The discom-
modities of
much drinke
vsed at meate.

To drinke
little and of-
ten is better
than to drink
much at once.

De qua potetur, stomachus non inde gravetur.

That is to say, we ought to drinke moderately, so that the stomacke be not hurt thereby, nor drunkeenesse caused: so much abundance of drinke at meales drawmeth the meat eaten, and not onely letteth convenient concoction in the stomacke, but also causeth it to passe faster than nature requireth, and therefore engendreth much feame, and consequently rheumes, and crudenesse in the bernes, debilitie and slippernesse of the stomache, continuall flise, and many other inconveniences to the body & members. And after the better opinion of Physitions, the drinke would rather be mixt with the meat by sundry little draughts, than by one great draught at the end of the meale. For the mixture tempereth well the meat without annoyance, & a great draught with much drinke drawmeth the meat, rebuketh natural heate, which then liuzzeth in concoction, & with his waight draweth downe the meat to hastily. Yet some I know count it a iollie matter and pyncelike to abyde drinke vnto the end of their meales, and then to carouse lustily, a whole pinte or a quart of Wine, Ale, or Bere. But this custome is beastlike

beastlike rather than princelike: for what doth a brute beast other than eat his fill of meat, and drinke abundantly afterward? Better therefore is that counsell of

Schola Salernitana.

Cap. 32.

*Inter prandendum si satis parvum, bibendum, o fratre
et in Vesperis agras, non inter cibula potes.*

That is to say, at meate, whether it be breakfast, dinner, or supper, we shoulde drinke little and often. And be-

tweene meales we shoulde so beare drinke, except very tweeen meales great thirst require it, especially if the meat that we haue

eaten, be yet undigested in the stomache, and not past the

first concoction. For then to drinke interrupteth the of-

fice of the stomacke in concoction, and causeth the meat to passe faster than it shoulde doe, and the drynks being

cold, it rebuketh naturall heat that is working, and the

meate remaining rawe, it corrupteth digestion, and

maketh crudenesse in the veines. But after the first

concoction is ended, and a little before we take other

meate, we may drinke a little Wine, Beere, or Ale, yea,

though we be not thirsie, as Arnoldus teacheth upon

Schola Sal. For this drynking (saith he) prepareth the sto-

macke to receive other meate, and causeth the meate that

is once concocted to depart moore easily from the stomacke

to the Liver, where it must be the second time concocted,

yet alwaies so folesome that the drynke be in a little quanti-

tie; & if thirst procure it, let it also be small. And this kind Drinke dilat-

of drynking he calleth drynke dilatine: for so he distin-

guisheth of drynke: It is to be noted that there be three

sortes of drynke, to wit: permixtive, dilative, and to of drynke.

quench thirst. The first is to be taken at meales, though

we be not thirsie. The second between meales: The third

at the meales end, of such as be in god temper. And if any

of these three usses of drynke be omitted, the drynke dilatine

may best be spared, for it is more wholsome either not to

drynke betwene meales, or else to drynke but little, and

that small. But some I doubt will abuse this distinction,

and drinke more often than they neede, and shal alleage
that they do it for one purpose or other, and for toall day
be occupied in drinke permixtue or dilatue, or quen-
ching of thirst. But I aduise them rather to follow the
counsell of Cato : drinke no more then is sufficient. And
concerning drinke at meales, at the beginning the drinke
woulde stronge be, and so toward the ende more small,
if it be Ale or Bare ; and if it be Wine, more and more
allayed with water; and if we haue both Ale and Wine;
it is better (saith Arnoldus) upon Schoole Syl. to drinke
Ale or Wines at the beginning of dinner or supper, than
wine. For if we begin with wine, by reason that nature
greatly desireth it, the superfluities gathered together
already in the stomacke, together with the wine, shall be
drawne off the stomacke, and conuerted into all parts of the
body, but nature doth not so desirously draw Ale. And
againe, the grosser, drier and colder the meat is, the stron-
ger shoulde the drinke be; and the moze subtle, hot, and di-
gestible the meat is, the weaker the drinke ought to be.
Wherefore we ought to drinke stronger wine with fies
than with chickens, & stronger wine with fish than with
fies; yet very strong Ale or Bare, or hott Wine and
sweete, as Muscadell or Palmesey, or made with splices,
as Hippocras, are not commended at meales, except it be
for a draught or two at the beginning vpon grosse meats,
for the meat by them is rather corrupted than digested,
and they make hot and stinkings vapours to ascend up
to the braine; yet if the stomacke be very windie, or so cold
and feble that it cannot concord such a quantitie of meat
as is required to the sufficient nourishment of the boodie
of him that eateth, or hath eaten raw herbes or frutes,
whereby he falleth some annoyancie, then may he drinke
last incontinent after his meale, a little quantitie of sacke
or good Aquavite in small Ale. But if he haue much cho-
ler in his stomacke, or a head full of vapours, it were
much better that he did neither drinke the one nor the
other,

Strong drinke
or spiced is
not good to
be vied with
meate.

Sacke or aqua-
vitæ when
they may be
drunke after
meate.

other, but rather eate some Coriander comfits, or a piece of a Quince rosted or baked, or in Marmalade, and after rest to amend the lacke of nature with sleepe, moderate exercise, and plaisters provided for comforting of the stomacke. Thus much generally of drinke and the use thereof. Now I shall particularly handle all such sortes of drynkes as be commonly vsed with vs in England, Seven sortes of drinke vsed which be as I judge seuen in number, to wit: Water, in England. Wine, Ale, Beer, Cyder, Hetheglin and Welhey.

Of Water. Chap. 216.

WATER is the chiefeſt of all liquoꝝ, not onely be-
cause it is one of the ſoure Elements, but alſo
for that it was the very naturall and firſt drinke appoin-
ted by God to all manner of creatures. And as it appea-
reth by the holy Scriptures in Genesis, there was none Water is the
other drinke vsed nor knowne but water, from the cre- most ancienſe
ation of the world, vntill Noah his flood, during which
time men liued eight or nine hundred yeares. Also after
the flood of Noah, both Princes and people of all ages
dranke water especially in Asia, and the East Countries,
as appeareth by the hiftorie of Moles and the children of
Iſrael in Exodus. And in Grecce likewiſe it was vsed Deſa. in cap.
for a common drinke, as Galen declareth in diuerſe pla-
ces of his workeſ, but especially in the firſt booke, where
he affirmeth: That pure Water is good for every age. 11.
And that Water to be best, which riſeth from the Eart,
and runneth through a cleare conduit, or through pure
ground, and is very ſoone hotte and very ſoone cooled
again. But leauing Asia and Grecce aside, and return-
ing home to England, if any ſhall demand whether or
no it be as wholſome for Englishmen to drinke water as
for them that dwell in other Countries, M. Eliot in his
Castle ſaith, that if men from their infancie were accuſo-
med to no other drinke but waſer only, moderately vsed it
Whether it be
good for Eng-
liſhmen to
drinke water.
Cap. 18.

should

Cornish men
drinke much
water.

Cap. 17.

When cold
water may be
drunke.

Cold water &
Sugar good to
coole the
stomacke.

Should be sufficient to keape naturall myssure, and to cause the meate that is eaten to pierce and descend unto the places of digestion, which are the purposes that drinke serueth for: as in Cornwall although that the countrey be in a very cold quarter, yet many of the poore sort, which neare or very selrome drinke any other drinke than pure water, be notwithstanding strong of body, and live and like well vntill they be of great age. So great a matter is it to vise a thing from youth. But otherwise, except the custome of drinking of water, I thinke as it is in Scho. Sal.

Postu aqua sumpitus comedenti suocommoda præstat:

Hinc friget stomachus, crudus & inde cibus.

That is to say, the drinking of water with meate, coeleth the stomacke overmuch, and so letteth digestion and maketh the meate that is eaten to be raw. The like effect it bath, if it be drunken after meates, except it be after a great surfeit, or when thirst happeneth after drinking of much wine. For in these cases, cold water drunken is a general remeedy, and I haue knowne many by drinking a god draught of colde water to bedward, haue thereby had quiet rest all night after, and in the mooring also it is right wholsome for him that dranke too much vpon night, to drinke faling a cup of cold water, especially if he be thirsty: for that will cleane the stomacke, and represse the vapours and fumes, and dispisse it to retaine newe sustenance. Some also haue I knowne that would oftentimes in a mooring faling, drinke a draught of colde water with a little white sugar, of purpose to cleare and coole the stomacke, and haue by that meanes (as they haue thought) auoyded much sleame. But herein alway respect must be had to the person that drinketh it, for to young folkes, and them that be hottie of complexion, it doth great harme, and sometime it profiteth. But to them that are feble, olde, slegmaticke or melancholique, it is not conuenient: for it destroyeth naturall heate, it grieueth the breast, and taketh away the appetite of the stomacke,

and

and is very hurtfull to the sinowis members: and this caueat I will give to all such as be thirkie through great labour and travell, that they drinke not much cold water in their heate or thirst, for thereby I have knowne many fall into sicknesse, & I thinke it better to drinke a draught of Hooke or god wine, or as they vse in Lancashire, a hot posset at such times, than small drinke or colde water. For though small drinke or cold water seemes to quench thirst better than Wine, because it moisteth and cooleth more, yet wine being more agreeable with nature, and of moze substance and operation, is sooner dranke of the members, and consequently sooner satisfieth and filleth the veines, and so quenches thirst without any great alteration of the body: whereas water or small drinke by the great coldnesse therof, suddenly chaungeth the boode from heate to colde, which is a danngerous thing, as Hippocrates testifieth. To fill or to emptie, to heate or to ^{2. Aph. 51.} coole, or any other way to stirre the body is dangerous, if it be done at once, or much, or suddenly: for all excelle is against nature. And as Galen teacheth, if wine be mixed ^{Simplib. cap. 31.} with water, it quenches thirst the better. But whether Water mixt you drinke water with wine, or of it selfe, you must alwaies provide that it be of the best sorte, which may be knowne by Galens description aforesaid, and by these notes also. First by the lightnesse, for the lightest is best. How a man Secondly, by little skimmme or froth in boylling. Thirdly, may prooue by drenching of Linnen clothes in the water, and laying which water the same to drye, for that which is sonest drye sheweth ^{is best.} the best water. But how water may be drunke without any inconuenience alswell in sicknesse as in health, Fernelius declarath. That water may be drunke more safelie, ^{Lib. 5. meth.} and without hurt of the inner partes, you must boile Bar-^{cap. 5.} ley in it vntill it breake, or liquorice, prunes, or Sugar, How water especially when there is any griefe of the breast, putting may be thereto a little cinnamon in the end. And in places where I drunke with-^{out harme.} hands beinge, the common people are wont to cut liquorice
very

Liquorice
water.

very thinne, and to lay it in cold water, and after it had
steeped a time, to drinke of the water in hot Agues, or
in stuffing of the breast with sicame ; and this they call
Liquorice water, and account it very wholesome.

Of Wine. Chap. 217.

NECK to water in antiquitie and vse is wine, which lib.
Cap. 31. ver. 38. quo; (as it is in Ecclesiast.) was made from the be-
ginning to make men glad, and not soz drunkeenesse.
Gen. 9. ver. 10.

Wine and
drunkennesse
be of like an-
tiquitie.

Sim. 8.

The tempera-
ture of wine.

Lib. 3. de viti.
ca. in mor. sec.
com. 6.

Wolbeite Noah, as it appeareth, who was the first that euer planted a vineyard, sone after he had drunke of the fruite of the grape, was drunken. So that wine and drunkeenesse, that is to say, the vse and abuse began in a maner both together : much like to Adam sone after he was placed in Paradise, fell throught disobedience. So ready isathan to turne Gods blessing into a curse. But of the abuse afterward, when I shal haue declared the vse. Wine after Galen is hott in the second degré, and if it be very old, it is hot in the third : and must o; new wine is hott in the first, and it is drie according to the proportion of heate. But this limitation of the temperature (in my iudgement) cannot be generally applied to all wines; soz who doth not knowe that Hache is hotter than white wine o; Claret, and Palmsey o; muskadell hotter than Hache, and wine of Madera o; Canary to be hottest of all? Wherefore I thinke rather that Galen meaneth of some one sort of Wine, and of one Countrey, soz so he speaketh, saying, that white Wine inflameth o; heateth least of all Wines. Which saying is true, if comparison be made betwene white wine and wine of other colours of one Countrey, and not otherwise ; as to say, the white wine of Fraunce is not so hot as the Claret o; Redde of the same Countrey. For otherwise the Red wines of Fraunce are not so hot nor so strong as the white wines of some other Countries. Fraunce yeldeth those wines
which

which be most temperate, as White, Claret, and Red. The diversitie of wines
 Spaine bringeth sooth wines of white colour, but much hotter and stronger, as Sacke, Rummey and Bassard, and the countrey that
 Italie giueth wines most sweete and pleasant, as Muscas, bring them dell, and such like. And in Galens time, the chiese pzaise forth.
 was giuen to the wine of Italie, as now it is by Matthiolus, but especially to that wine which was named *Vino Falernum*, most commended among all nations. Yet the Wine of the Iland Creta, now called Candie, which I suppose to be Palmsey, is of greatest force in Physicke, Malmsey killeth wormes in children.
 so by a certaine naturall propertie, it killeth wormes in children.
 children, if they drinke it fasting. As for wine of Padera and Canarie, they bear the name of the Ilands from whence they are brought: likewise as Rhennish wine beareth the name of that famous riuier Rhene of Germany, because the vines whereof it is made, grow thereabout. But this our Countre of England so; the coldnesse of England bringeth forth no wine, and mounteth all other Countries. So God hath denided his why.
 blessings, that one nation might haue neede of another, one Countre might haue entercours with another. But although wine be no necessarie thing, (that is to say) such as Englishmen cannot live without, (for there is, and hath bene many a one in this our Realme, that never tasted wine) yet is it without doubt a speciall gift of God, for as it is in Deuteronomie, God giveth wine vnto thole *chap.11.19.* that loue him: and thole that obey not the commandments of God, shall not drinke wine of their vineyards; And as it is in Ecclesiast. Wine soberly drunken is profitable for the life of man. Wine measurably drunken and *Deut.18.39.* in time, bringeth gladnesse and cheerfulness to the mind. *Prov.31.27.18.* Of it selfe it is the most pleasant liquor of all other, and a spciall benefit & comfort of mans life: a great enreaser of the vital spirits, and a restorer of all powers and acti-
 ons of the body; and so cheareth and comforteth the heart.

Life & wine
agree in na-
ture.

3.1. decl. 1.
cap. 8.

Five vertues
of wine vied
moderately.

1

2

3

4

5

Lib. 1. de. oris
amandi.

So that the vine may ſeme as it were life : because it greatly preſerueth life. And no maruell, conſidering that life as Aristotle affirmeth, standeth chiefly in heate and moiftuſe. Which two qualities are the verie nature of wine. So that life and wine foꝝ the likenesſe of nature, are moſt agreeable. And this is the cauſe, (as I thinke) why men by nature ſo graedily couet wine : except, ſome odde Abſtemius, one among a thouſand perchance degenerate, and is of a doggish nature : foꝝ dogges of nature do abhorre wine. Whereof hath grown that Latine proverbe, *Caninum prandium*, a dogges dinner, where there is no wine at dinner or ſupper. But the commodities of wine are brieſly and pithily gathered by Avicen, where he rehoneſt five benefites of wine moderately drunken. First that it eaſely conueieth the meate that it is mingled with, to all the members of the bodie. Secondly that it digetteth & resolueth fleame, openeth the waiſes, and stirreth vp nature to expell it. Thirdly that it auoideþ red choler by wine, and other insenſible evacuations; which is to be unuerſtad of white Wine or Claret, and ſuch like weake wines, and not of ſtrong wines, foꝝ they inflame the Liver and b̄ad choler. Fourthly it expelleth melancholy, & through contrarieſtie of nature amendeþ the noyſomneſſe of that humor. Foꝝ whereas melancholy engendreth heauineſſe, faintneſſe of heart, and courtoſouneſſe; Wine engendreth ioy, boldneſſe, stoutneſſe of ſtomacke and liberalitie. Fifthly it resolueth and eaſeth all ſortes of laſſitude and wearineſſe: foꝝ it reuiueth the reſolute ſpiri‐tes againe abundantly, and conſorteth naturall ver‐te, and taketh away or diminueth ſuch ſuperfluous moiftuſe as remaineth in the muſkles, ſinewes & ioynts. Alſo the commodities of Wine are well ſet forth by the Poet Ouid as followeth.

*Vina parant animos, faciuntq; caloribus aptos,
Cura fugit, maliſo dilimitq; mero.*

THNC

Tunc veniunt risus, tunc pauper cornua sumit,

Tunc dolor & curia, rugaque frontis abit:

Tunc aperit mentes, auro rariſſima noſtre,

Simplicitas, aries excutientis Deo.

And now to turne my talkē to ſtudents, I thinke (as it hath bene ſayd of old) that wine drunke moderately, ſharpeneth the witte. The reaſon is alledged by Arnoldus vpon Scho. Sal. Because of god wine moze than of any other d̄zinke, are engendred & multiplied ſubtille ſpirites, cleane and pure. And this is the cauſe (ſayth he) why the Diuines that imagine & ſtudy vpon high & ſubtile matteres, loue to d̄zinke god wine: wherin he erred not much in mine opinion from the cuſtome of the old Clergy, for they loued a god cup of wine, as well as any men aliue. But I aduife all ſtudents, ſuch as be ſtudents indeede, because they haue commonly ſeble b̄zaines, if not by na-

ture, yet throughe ſtudy, to reſtraine from ſtrōg wines, ſtrōg wines ill for ſtu-
because they diſtemper the b̄zaine, & cauſe d̄zunkennelle dents.

ere a man be ware. Besides that, ſtrōg wines are hurt, full to them whosē Liver & Stomacke is hoat, because they inflame and burne their bodies inwardly: wherfore they are utterly to be eschewed, or not to be vied except they be well alayed with water. But ſuch as haue ſtrōg b̄zaines, that is to ſay, not lightly overcome by the vapours and fumes which ascend frō the Stomacke, may boldly d̄zinke any kinde of wine that they like, ſo they keape a meaſure, ſo; otherwiſe they fall into d̄zunkennelle as well as they that haue weake b̄zaines: which vice, as it is odious to God, & without repenteſce diſheritet him from his hea- 1.Cw.10.10.
uenly kingdom: ſo it is moſt hurtfull to our bodies, & if 3.1.Dell.2. it be often uſed cauſeth chiefly ſix inconueniences, as A. Cap 8.
uicen teacheth. First it weakneth and coſrupteth the Li- Six inconue-
ner, making it unable to change & nouriſhmet into bloud, nices of
wherof enſueth commonly either Dropſie or Lepry. Se- drunkenneſſe.
condly, it marreth the b̄zaine, and killeth the memorie,
whereof comueth madneſſe or forgetfulneſſe: therfore it

Cap. 8.

Why wine
moderately
taken ſhar-
peneth the wit.
Diuines
loue wine, &
Why.

Life & wine
agree in na-
ture.

3.1. doct. 1.
cap. 8.

Five vertues
of wine vsed
moderately.

2

3

4

5

Lib. 1. de. art.
amandi.

So that the vine may same as it were life : because it greatly preserueth life. And no maruell, considering that life as Aristotle affirmeth, standeth chiefly in heate and moisture. Which two qualities are the verie nature of wine. So that life and wine for the likenesse of nature, are most agreeable. And this is the cause, (as I think) why men by nature so grādiglye couet wine : except, some odde *Abletemius*, one among a thousand perchance degenerate, and is of a doggish nature : for dogges of nature do abhorre wine. Whereof hath grown that Latine proverbe, *Caninum prandūm*, a dogges dinner, where there is no wine at dinner or supper. But the commodities of wine are b̄telye and pithilye gathered by Auicen, where he reckoneth five benefites of wine moderately druzken. First that it easly conueieth the meate that it is mingled with, to all the members of the bodie. Secondly that it digesteth & resolueth fleame, openeth the waies, and stirreth vp nature to expell it. Thirdly that it avoideth red choler by v̄zine, and other insensible evaucations; which is to be vnderstood of white Wine or Claret, and such like weake wines, and not of strong wines, for they inflame the Liver and b̄zed choler. Fourthly it expelleth melancholy, & throught contrarietie of nature amendeth the noysonnesse of that humor. For whereas melancholy engendreth heauinesse, faintnesse of heart, and courteousnesse ; Wine engendreth ioy, boldnesse, stoutnesse of stomacke and liberalitie. Fiftly it resolueth and easeth all sortes of lassitude and wearinesse : for it reuiueth the resolute sp̄rites againe abundantly, and comforþeth naturall vertue, and taketh away or diminishest such superfluous moisture as remaineth in the muskles, sinewes & ioynts. Also the commodities of Wine are well set forth by the Poet Ouid as followeth.

*Vina parant animos, faciuntq; caloribus aptos,
Curafugit, multo diluiturq; mero.*

Tunc

*Tunc veniunt risus, tunc pauper cornua sumit,
Tunc dolor & cura, rugaque frontis abit:
Tunc aperat mentes, nro rariissima noſtro,
Semplicitas, aries excutiente Deo.*

And now to turne my talke to students, I thinke (as it hath bene sayd of old) that wine drunke moderately, sharpeneth the witte. The reason is alledged by Arnoldus upon Scho. Sal. Because of god wine more than of any other dzinke, are engendred & multiplied subtill spirites, cleane and pure. And this is the cause (sayth he) why the Divines that imagine & study vpon high & subtile matteres, loue to dzinke god wine: wherin he erred not much in mine opinion from the custome of the old Clergy, for they loued a god cup of wine, as well as any men aliue. But I aduise all students, such as be students indeede, because they haue commonly feble b̄zaines, if not by nature, yet through study, to restraine from strong wines. Strōg-wines because they distemper the b̄zaine, & cause dzunkennesse ill for sture a man be ware. Besides that, strong wines are hurtfull to them whose Liner & stomacke is heat, because they inflame and burne their bodies inwardly: wherfore they are utterly to be eschewed, or not to be used except they be well ayled with water. But such as haue strōg b̄zaines, that is to say, not lightly overcome by the vapours and fumes which ascend fro the stomache, may boldly dzinke any kinde of wine that they like, so they keape a measure, for otherwise they fall into dzunkennesse as well as they that haue weake b̄zaines: which vice, as it is odious to God, & without repentance disheritheth him from his hea-
uenly kingdome: so it is most hurtfull to our bodies, ¶ if 3.1. D. 2.1. Cap 8.
it be often used causeth chiefly six inconveniences, as A. 1. C. 10. 10.
wicen teacheth. First it weakneth and corrupteth the Liver, Six inconuenientes
making it vnables to change & nourishe met into bloud, nientes of
wherof enfueth commonly either Dropie or Lepry. 2. Drunkennesse,
conly, it marreth the b̄zaine, and killeth the memorie,
whereof commeth madnesse or forgetfulness: therfore it

Cap. 8.
Why wine
moderately
taken sharpe-
neth the wit.
Divines
loue wine, &
Why.

is sayd, That wine is the destruction of the memorie.
 3 Thirdly, it weakeneth the sinewes, which is þ cause that
 drunckards tremble both with head and hands, as well in
 4 youth as in age. Fourthly, it b;ædeth diseases of the si-
 5 newes, as the Crampe and Palsey. Fifthly, it engendreth
 Apoplecties, & the falling evill, thongh over much may-
 6 nere of the braine, stopping the wayes of the spirits to þ
 inferior members. Sixthly, it bringeth oftentimes so-
 daine death, by too much repletion. Notable therefore is
 Isocrates a-
 gainst drun-
 kennelle.
 that counsail of Isocrates in his oration *ad Demonicum*,
 and diligently to be followed of all Students: And speci-
 ally auyode banqueting: and if it happen that thou be
 present at it, yet rise and go thy way before thou be
 drunken, for when the minde is overcome with wine, it
 is like to a charret, which haing cast off his guide, run-
 neth to and fro without order. According to that saying
 of the auncient Poet Theognis,

Thus translated by Iacobus Schegkius.

*Immodico cucursum mero præcordia feruent,
 Haud lingnam & mentem contines illæ suam.
 Turpia que loquitur, recidens sine pondere verba
 Ebrini ac nullo cura pudore facit.
 Diceret hanc que sobrius, hac efficit bene potus.*

Si sapis à animo disfee auctor mero.

So that the excesse of Wine is to be avoyded, and not
 the Wine, soz so he wylteth in another place:

Pocula que caruere modo, nubis crede nocebunt.

Vina tamen modice sumptuaria sunt.

And the excesse of Wine is the cause as Leonardus
 Fuchsius wylteth, why few young men that be students,
 come to profound knowledge & ripenesse in these dayes:
 for first immoderate drinking wine maketh them disor-
 dered and vnruley: and next it weakeneth and dwileth the
 strength and force of the wit & minde. Wherefore he advi-
 seith all students to haue those golden verses of Eobanus
 Hellus not onely imprinted in their mindes, but also in-
 graued

Inß.lib.1. cap.

10.

Why students
 in these dayes
 come not to
 such perfect
 knowledge as
 they haue
 done in time
 past.

grained in some table in their chambers or closets, to the intent that they may have them alwaies before their eyes. For so, it might happily come to passe, that by the often reading and looking vpon them, they might eichue drunkennesse, as a most detestable vice procuring to them certaine destruction. The verses be these.

Hells, against
drunkennesse.

Immodici sensus perturbat copia Bacchi:

Inde, quis enumeret, quot mala proueniant?

Corporis exhalans succos, animiq; vigorem

Opprimit, ingenium strangulat atq; necat.

Whereof Ciceroes onely sonne Marcus may be a notable example to all students, who being brought vp after the best manner as you may suppose both at Rome vnder his fathers gouernement, & at Athens vnder Cratippus, the Prince of Philosophers of that age (as Cicero calleth him in sundry places,) bid yet degenerate through intemperancie, that he was moze famous for his drinkeing, then for his learning. For he was called Marcus Bconius, as Plinie reporteth, that is, such a tosspot, as would quasse or carouse a galon or two at a time. Wherefore Plato that divine Philosopher vterly for; biddeth Wine in youth vntill they be past two and twen- tie yeares of age, because saith he, you must not put fire to fire. And Galen not onely for; biddeth children Wine, because they being of heat & moist temperature, shoulde thereby become over heat, and their heads filled with vapours, whereof sometimes ensineth the falling sicknesse (as Aristotle affirmeth,) but also he for; biddeth yong men wine vntill they be fine and thirty yeares of age, because Wine is good it maketh them prone to wrash and lecherie, and dulleth for old age. and troublith the wit, and reason. But to old men, wine is as sucke to young children: and is therefore called of some, old mens Milke, and the strongest Wines for them are best, except they be cholerike: for old folkes are cold, and god wine heateth: they are hevy and full of melan- cholie, & wine maketh them merry and represeth melan- cholie: 2. de legi.
Young men
should drinke
no wine.

¶ q cholinesse:

cholinelle: they commonly slepe ill, and Wine maketh them slepe well: they are disposed to oppilations, and Wine openeth. So that wine to old folkes is most commendious, although to youth it be hurtfull, unlesse it be temperately taken. Yet I read in Arnoldus upon Schola Salerni, that surfetting and drunkenesse is sometime expedient, because thereby we fall to vomit, whereof ensuing cleansing of the stomacke, and preventing of many ill diseases of long continuance; and this opinion is scattered vpon Hippocrates; soz so saith Arnoldus; Hippocrates counsaileth vs to be drunke once in a moneth, that so we might be procured to vomit. But I will not say that Hippocrates counsaileth vs to be drunken once in a moneth, that thereby may come vomit; soz I rather think it the counsaile of some Arabian Physition: but this I know to be true, that Hippocrates biddeth one to vomit every moneth two daies one after another, that the second day may auoide that which the first could not, and this is approued by Galen: and Scho. Sal. is of the same iudgement, where it is said:

*Quolibet in mense & confert vomitus, quoque purgat
Humores noxios stomacho, anfractus leuat omnes.*

But to procure vomit through excelle, & drunkenesse, as it is vngodly, so it is beatty, & doth moze hurt the stomacke, the braine, the brest, & all partes of the body than it doth profit by evacuation of fleame and choler: wherefore if any be desirous to vomit, let them rather go to the See, or drinke walet oyle (as I haue shewed before in þ Chapter of Olynes) or vse Assarabaca, or Helleborus, by the aduise of some discret Physition, & let Wine be vsed according to the first institution, that is, to make men mery, & not to make men drunke. For the vse of vomit, either by surfetting, or by medicine, is greatly disallowed of þ best learned Physitions of our time, namely of Luminus Lemnianus in his first booke of complextions, where he saith: Let no man þ desirreth to liue till he be old, vse vomitting often,

*Cap. 15.
To be drun-
ken once in
a moneth
allowed of
some Phy-
sitions.*

*Lib. 51. de r. s. u.
par. cap. 4.
Cap. 107.*

ten, specially if he be long and round necked, either very slender or very grosse bodied, or strict and narrow brested. But he that leadeth his life temperately, shall not neede, to seeke any helpe by vomiting, for conservation & maintenance of his health. And touching Hippocrates opinion before mentioned, he saith : that this reverend and aged Physition in that place exhorteth no man to vomit for any wholesomeenesse that is therein, but indgetteth such manner of evacuation, to be expedient for them that with excesse and immoderate feeding haue sursetted, or whose stomackes through crudite and corruption, of the meate and drinke before eaten, belch vp some stinking fumes, whereof the one commonly happeneth in cold stomaches, and the other in hotte: hitherto Lemnius. And if any be disposed to drinke Wine, they may learne to chose god Wine by five properties : First by the colour, as white, red, claret. Secondly by the tast, as sweete, soure, rough, lighth. Thirdly by the sauour or smell, as fragrant or otherwise. Fourthly by the substance, as thicke, thinne, cleare or muddy. Fiftly by the age, as new or old. All these properties saving the last, are set forth in Schola Salorni as followeth :

For whom
vomit is ex-
pedient.

How to chuse
good wine by
five proper-
ties.

1	
2	
3	
4	
5	

cap. 10.

Vina probantur odore, sapore, nitore, colore,
Si bona vina cupis, quinque bac landantur in illis,
Fertia, formosa, & fragranta, frigida, frisca.

So that thise senses are the chief judges of wine. The choice of eye for the colour and consistence, the tongue for the tast, wine standeth chiefly in three senses. the nose for the sauour. And all these must be applied to wine in the kinde, as for example, if Claret wine haue a right claret colour, if it be in sauour, in tast, in thinnesse, or thicknesse, in age & cordynely, then may you be bold to call it god Claret. And so of all other sortes in this generall. But it shall be necessary that I speake somewhat more of these properties. And first, touching the colour. I haue this lesson in Galen. No white wine is greatly hot: for that

D viij which

Lib. 3. de vici-
ta. in mor.

act. com. 6.

White Wine
least hot.

which is very hot, is yellow, like gold, or dacke yellow, or red, & sweete. But white Wine heateth least of all. Whereby I learne that white wine inflameth or heateth least of all Wines, which is to be understand of one kinde and of one countrey, as I hane shewed before. Beside this, white Wine is lesse sumish and lesse vaporous than other, and therfore lesse annoyeth the head. And it provoketh or causeth one to pise more than other, whereby it is proved to be more pearcing than other wine, & to have greater strength to open. And for these properties I thinke White Wine more conuenient for Students than any other. Also this kind of wine is good for those that would be leane or slender, because it nourisheth little. But red wine & Claret nourish more, because they are some converted into bloud, and especially the red, for that is hotter than white Wine, and nourisheth more than Claret. Wherefore it is reckoned in Schola Sal. for one of those thinges which be most nourishing, as

Onarecentia, vina rubentia, dingua iura.

So that Claret wine for nourishing may seeme to be in a meane betweene white and red. Yet red wine, if it be a deepe red inclining to black as Raspis, being much dyncken causeth two inconueniences, as it is in Scho. Sal.

Cap. 11.

Red Wine
bindeth.

A good
medicine for a
laskē.

Cap. 11.

It bindeth the belly & maketh haarsenesse. Yet sometime it is necessary, especially for such as by debilitie of Stomacke are laxatiue, and can hold nothing. And I haue cured many of a laskē, growen in a manner to a sife, only by giving them first in a morning and last in the evening, a god draught of red wine well spiced with Cinnamon, and the powder of the pille of a pome Granat. But wines that be yellowish, & swete withall, as Halmsey, Muscadell, and such like, as they are molte hot, so be they very nourishing, as it is in Schola Salerni.

douine

III. Q.

Corpora

Corpora multum augent risis dulcia candida vina.

The reason is, because the sweete wines throught their swetenesse, are greedily drawen of the members. Wherefore they are good to be used of such as be leane, & weak and low brought, and so haue I proued Muscadell excellent in a wast or consumption. Now concerning the age of wine, Dioscorides witteth: old wine hurteth the sinnewes and lenses, newe wine putteth vp and is hardly digested. But betweene both is wholesome. And this must be applied to wines after their kinde. For some wil abide longer in their strength and verdure, and others will sooner pall: but new Wine or Must is no wise wholesome. For as it is in Schola Salerni, it breedeth faine inconueniences, as followeth:

*Impedit urinam mustum, soluit citè ventrem,
Hepatis embraxim & splenes generat lapidem.*
That is to say, new wine letteth the vine, it looseth the good fasting, belly, it stoppeth the liver & splene, & breedeth the stone.

And now to discusse this question, whether or no it be good to drinke Wine fasting, I know there be many that in a morning for their breakfast, in the cold time of the yeare use to drinke a draught of strong Wine, as Muscadell or Palmsey, and to eate toastes dipped therein, and that they thinke to be very wholesome and restorative, especially for old folkes. But they are reproued by Fuchsius, saying: We must especially beware, that in *Inst. lib. 2. ca. 8* the morning fasting we use not strong wine, or toastes dipped in wine, (as the manner of noble men is) because thereby great discommoditie commeth to the body, and very daungerous diseases. Yet I read in Schola Salerni.

*Bis duo vina facit, mundat dentes, dat acutum
Visum, quod minus est implet, minus quod abundat.*

That is to say, toasted bread dipped in wine clenseth the tawy, sharpeneth the sight, digesteth that which is un-
digestible.

Sweete wine
for whom it
is good.

Lib. 5. cap. 7.

New wine
vnwhole-
some.

Cap. 36.

Whether
wine be
good fasting.

Cap. 34.

Toastes dip-
ped in wine
wherefore
they are
good.

*Si ergo
digestio,*

digested, and reduceth superfluous digestion to a meane. And Master Securis affirmeth in his Almanacke *Anno, 1580.* that his father, who was a Doctor of Physicke, vsed in a morning a peice of a toast dipped in Mulebell in the winter, and in Claret wine in sommer, drinking after it a draught of the same Wine. So that it is not altogether unwholsome to drinke Wine next the heart, so there be respect had to the time, to the countrey, to the age, to custome. Some I haue knownen to steep a branch of wormewood all night in a cup of Claret or White wine close covered, and the next morning after to streine it, & warme it and drinke it fasting: others to cleanse their reines and bladder, vsle to steep overnight a roote or two of Persley sittie and somewhat brused, and a little liquoizie in white wine or racked rhenish, & to streine it in the morning after, and warme it, and drinke it so; their breakfast. But these be rather medicines than simple drynkes, the first to cleanse the stomacke, the latter for the stone. And so I conclude this treatise of Wine: that white Wine is best fasting and betwene meales: Claret Wine with meate, and Shacke after meate.

Of Ale and Beere. Chap. 218.

The difference betweene Ale and Beere.

Ceruisia or Ceremisia is Latin as well for Ale as Bere, howbeit in qualitie these drynkes differ greatly. For though both Ale and Bere be made of like matter & substance, that is to say, of barlie, wheate or oates, yet there is great difference in the making, as godly brywers can tell. And one thing more is vsed in the making of Bere than Ale, which is hoppes. So that Ale requireth two ingrediences, that is water and malt; & bere is made of thre things, that is, water, malt and hoppes: of which the first two be cold of nature, and the third is heat. These two drynkes are not mentioned in Hippocrates and Galen, (as I suppose) because they are vsed only in these North partes

partes of the world. And as for Ale, I can neither heare
no; read (saith Master Eliot) that it is made and used for
a common drinke in any other Countrey than England,
Scotland, Ireland and Poole. And in England no doubt
ale was the more ancient drinke and moze usuall, as it is
at this day in the North parts of the Realme, where they
can not yet tell hou to make Beere, except it be in Citi-
ties or Townes, or in men of worships houses. And touch-
ing Ale, which is best, in *Schola Salerni* there be ffeue cap. 17.
properties noted as followeth:

Non sit acet of a bac cernis asa bene clara,
De validis collagranis, satis ac veterata.

That is to say, god Ale must not be soure, it must be
clere, and made of god corne, well sodden, stale and well
purged. But if you come as a stranger to any Towne,
and would faine know wheres the best Ale is, you neede
do no moze but marke wheres the greatest noyse is of god
fellowes, as they call them, and the greatest repaire of
Beggars. But wylle take god herte that Malt be not
aboue Wheate before you parte. For it is worse to be
drunke of Ale than of Wine, and the drunkennesse endur-
eth longer: by reason that the fumes and vapours of Ale
that ascend to the head are moze grosse, and therefore can
not be so soone resolved as those that rise vp of Wine. If
you aske me the question whether Ale or Beere be moze
wholesome, I say that Ale generally is better, namely
the small Ale, which is used as well in sickenesse as in
health: and that for god cause, considering that Barley,
whereof it is made, is commended and used in medicine
in all partes of the world, & accounted to be of a singular
efficacie in reducing the bodie to god temper, specially
which is in a distemperance of heate. And for this pur-
pose that kind of Ale, which at Oxford is called Sixtene, Sixteenes
is principall, as by common experiance is proued both in
general hot

How to know
where the best
Ale is.

If Whether Ale
or Beere be
better.

hot seasons of the year and in hotte diseases. But Bere so; the heate thereof by reason of the Hoppes, is not so commendable in sicknesse, and therefore generally not so wholsome. Howbeit, in health it is very profitable drinke (so it be not strong) so; such as be cholerike and haue hot stomackes. For besyde the vertue of nourishing which it hath of the cozne whereof it is made, it hath also a medicinable propertie of the Hoppes, whereby it prouoketh vrine, and expelleth some choler by siege. Wherefore in them that vse it moderately, it encreaseth strength as appeareth plainly by the view of thole nations that vse it most, so; they be strongest and fairest. Beside that, it doth not so swone hurt the sinewes, nor cause ache of the ioynts as wine doth. But Schola Salerni reckoneth eight properties which may be indifferently applied to Ale or Bere as followeth, but chiefly to Bere:

Craftos humores nutrit cernifia, vires

Praefat, & augmentat carnem, generat, cruentum.

Prouocat urinam, ventrem quoque mollis & inflat,

Frigidat & modicum &c.

Eight pro-
per-
ties of
Ale & Bere.

The vertues
of Beere.

What is to say, Ale or Beere maketh grosse humours, encreaseth strength, encreaseth flesh, and breedeth bloud, prouoketh vrine, looseth the bellie and puffeth vp, and cooleth moderately. Of which eight (in my iudgement) the first fourre do belong chiefly to Ale, and the latter fourre to Bere. Soz Bere doth more prouoke vrine and more mollifie and inflate the bellie, and coole more than Ale. Yet it cooleth moze or lesse, as it is stronger or smaller, and according to the Malt whereof it is made. For Barley Ale being made of Wheate malt inclineth moze to heate, so wheate is hotte. If it be made of Barley malt, it inclineth moze to colde, for Barley is colde. And if it be made of Barley and Dates together, it is yet moze temperate and of less nourishment. Yet if a man would

would readly scanne the temperature of Beere; Fuchs saith, *ib. 2. inf.*
saith: Seeing for the most part there is felt no small biting, *ibid. 2. cap. 11.*
terness in Beere; there is no doubt but all Beere is hotter
and how much more bitter it is, the hotter it is. But
notwithstanding, I thinke that Hoppas in Beere maketh
it colder in operation, because (as I say before) it
purgeth choler. And to me verely it is much colder than
Ale of like strength, having a cholericke stomache, and is
ever inflamed. Neither do I thinke that Beerre more enter for cho-
gend; eth rheumes and distillations, than Ale, although
I know many to be of a contrary opinion. But by expe-
rience of mine owne body I can testifie, that after I left

Oxford and dwelled in the countrey, where Ale is the
more common drinke, I was no lesse troubled with a
rheume, but rather more, than when I continued at Ox-
ford and dwanke nothing but beere. Wherefore I thinke
rather that the chiefe cause why we are now moe dis-
quieted with rheumes than our forefathers were, is our
exesse and surfeiting, and delicate steding, whereof com-
meth crudite, crudite hardeth rheumes, and rheumas
are the occasions of the most part of diseases. Hath heynge
to men. Wherefore the Greke Poet Thogatis *mag*
truely hath written, That surfe hath destroyed me than
famine. Ver I dare say, that no die through surfe than by
the sword. Wherefore I thinke of rheumes as Galen

writing upon Hip: thinker of the Count. Hippocrate *com. 6. aplo.*
faith, Galidomnes never haue the Gout, neither *mag*
they haue. Wher Galen expouneth in this manner, *mag*
the time of Hip, very few were troubled with the Gout,
by reason of their great temperance and moderate life,
but in our time, for that riotopnesse, and pleasures are
growne to the hub, an infinite number are troubled with
the gout, for somen never exerciseth themselves, and dranke Wine and
strong Wines neare their heart, and vse immoderate occasions of
lust: others, if they offend not in all these, yet they err
in one or other. *Gentilis 3. cap. of rheumes*: that in time
pall,

Whether
Beerre breeds
rheumes
whether
it is good
for them
to drinke

The very
caus of ruff
rheumes from
drinke

A plaine pa-
ttern of our
time.

occasions of
the gout.

hot seasons of the yeare and in hottie diseases. But Bere, for the heate thereof by reason of the Hoppes, is not so commendable in sicknesse, and thereforee generally not so wholsome. Howbeit, in health it is very profitable drinke (so it be not strong) so; such as be cholericke and haue hot stomaches. For beside the vertue of nourishing which it hath of the tome whereof it is made, it hath also a medicinable propertie of the Hoppes, whereby it prouoketh drine, and expelleth some choler by siege. Wherefore in them that use it moderately, it encreaseth strength as appeareth plainly by the view of those nations that use it most, for they be strongest and fairest. Beside that, it doth not so sone hurt the sinewes, nor cause ache of the ioynts as wine doth. But Schola Salerni reckoneth eight properties which may be indifferently applied to Ale or Bere as followeth, but chiefly to Bere:

Crasphas humores nutrit certis, vires

Prefstat, & augmentat carnem, generat, cruentum.

Pronocat urinam, ventrem quoque mollit & inflat,

Frigidat & modicium ex.

Eight pro-
per-
ties of
Ale & Bere.

The vertues
of Bere.

What is to say, Ale or Bere maketh grosse humours, encreaseth strength, encreaseth flesh, and breedeth blood, prouoketh vrine, looseth the bellie and puffeth vp, and coolereth moderately. Of which eight (in my judgement) the first fourre do belong chiefly to Ale, and the latter fourre to Bere. For Bere doth moze prouoke vrine and more mollifie and inflate the bellie, and cole moze than Ale. Yet it coileth moze or lesse, as it is stronger or smaller, and according to the Malt whereof it is made. For Bere or Ale being made of Wheate malt inclineth moze to heate, so wheate is hotte. If it be made of Barley malt, it inclineth moze to colde, for Barley is colde. And if it be made of Barley and Dates together, it is yet moze temperate and of lesse nourishment. Yet is a man

weakly

would exactly scanne the temperature of Beere; Fuchs ^{lib. 1. inf.} saith: Seeing for the most part there is felt no small bitteſt ^{Self. 1. cap. 11.} ternesse in Beere, there is no doubt but all Beere is hotter ^{lib. 1. cap. 11.} and how much more bitter it is, the hotter it is. But notwithstanding, I thinke that Hoppe ^{lib. 1. cap. 11.} in Beere maketh ^{lib. 1. cap. 11.} it colder in operation, because (as I sayd before) ^{lib. 1. cap. 11.} Beere more cold in ope-
purgeth choler. And to me verely it is much colder than ^{lib. 1. cap. 11.} ration than Ale, and bet-
Ale of like strength, having a cholerick stomache, and Liver inflamed. Neither do I thinke that Beere more en- ^{lib. 1. cap. 11.} ter for cholerick folkes.
gendeth rheumes and distillations, than Ale, although ^{lib. 1. cap. 11.}
I know many to be of a contrary opinion. But by expe-
rience of mine owne body I can testifie, that after I left ^{Whether}
Oxford and dwelled in the countrey, where Ale is the ^{Beere breeds}
more common drinke, I was no leſſe troubled with a ^{rheumes}
rheume, but rather more, than when I continued at Ox- ^{lib. 1. cap. 11.}
forde and dranke nothing but beere. Wherefore I thinke ^{lib. 1. cap. 11.}
rather that the chiefe caſe why we are now moze di- ^{lib. 1. cap. 11.}
quieted with rheumes than our forefathers were, is one ^{lib. 1. cap. 11.}
expreſſe add ſurſetting, and delicate ſteving, whereof com- ^{lib. 1. cap. 11.}
meth crudities, crudities haſteſh rheumes, and rheumes ^{lib. 1. cap. 11.}
are the occaſion of the moſt part of diseases that beper- ^{lib. 1. cap. 11.}
to men. Wherefore the Greek Poet Thesaurus ^{lib. 1. cap. 11.} truly hath written, That ſurſet hath deſtroyed me than
famir. Yes I dare ſay, that mo die through ſurſet than by ^{lib. 1. cap. 11.}
the ſword. Wherefore I thinke of rheumes as Galen ^{lib. 1. cap. 11.}
writing upon Hipp. thinkeſt of the Deit. Hippocratis ^{com. 6. ap. 18.}
faſth, Galen neuer haue ſe Gout, another ſay ^{lib. 1. cap. 11.}
they haue: whom Galen expoundeth in this manner. In ^{lib. 1. cap. 11.}
the time of Hipp. very few were troubled with the Gout, A plaine pa-
by reaſon of their great tempeſtance and moderate life, ^{terne of our}
but in our time, for that riotuſenesſe, and pleaſures are ^{lib. 1. cap. 11.}
growne to the fulle, an infinite number are troubled with ^{lib. 1. cap. 11.}
the gout, for ſome never exercise themſelves, and drinke Wine and ^{lib. 1. cap. 11.}
strong Wines next their heart, and vle immoderate ^{lib. 1. cap. 11.}
hunſt others, if they offend not in all theſe, yet they erre ^{women great}
in one or other. Curenſe I ſay of rheumes, that in time ^{occasions of}
pall, ^{the gout,}

pass, when men vsed more frugalitie and temperance than now they do, they were not so much troubled with distillations. But now by reason of too much idlenesse & intemperance, rheumes do moze abound, and the gowte also. For the gowt is the daughter of a rheume. And those things that breed rheumes, do likewise breed the gowte in such as be given therunto, as Slothfulness, surfe, immoderate lust, much Wine and strong, vsed fasting. He therefore that will be free from rheumes and gowte, must abyde idlenesse, surfe, lecherie, much wine and strong, especially fasting: and not condemne Werre as hurtfull in this respect, which was so phosibly invented by that worthie Prince Gambrius Anno. 1786. yeares before the incarnation of our Lord Iesus Christ, as Lanquette wryteth in his Chronicle.

Two chiefe
causes of
reums, Osius
& intempe-
rance.
The chiefe
causes of the
Gowte

Who inuen-
red beere &
when.
Pol. 13. p. 2.

Worcester
shire & Glo-
cester shire
most fruit-
full.

Of Cyder Chap. 219.

The fiftiynode of drinke vsuall here in England, is Cyder. Howbeit Cyder is not in so common use any where within this land as in Worcester-shire, and Gloucester-shire, wheres fruities do most a bound. And maruell it is to see how plentifull apples and Peares are in those countries, insomuch that euerie hedge almost in the common fields, and by high way sides, are full of good fruities. And if a man travell through that Country, when theye be ripe, he shall see as many lie vnder his horse side; as would in some places of England be gladly gathered vp, and layed in stoe vnder locke and key. Cyder is for the more part cold in operation, & is better or worse, according to the state wherof it is made: in respect of the coldnesse it is good for them that haue hote stomacks, or hote bladders. But if it be vied for a common drinke (as Master Eliot reporteth) it maketh, even in youth, the colour of the face pale, and the skynne rueded. It can not be veris wholesonde in any condition, considering that fruities do engender

ingender ill humours. Yet it is best after Christmas and about Lent. That Cyder which is made of pure Pears, (commonly called Perry) being drunke after winter, is Perie. like in tast to a small white oz Rhenish wine, but it differeth much in operation.

Of Whey. Chap. 220.

The sixt sort of drinke usuall is Whey, the nature whereof I haue declared before in the Chapter of Milke. And thus much more I will ad, that if it be clarifed, it is passing god for such as haue hotte stomackes, or hotte Liveres, especially in May, and for them that be colde. And if you woulde vse it to cole the liner, then boyle Whey for a in it Enoine, Succozie, Violet leaves, Varts-tong, Soys, hotte Liver. rell, Dandelion. And if you woulde vse it for an itch, or breaking out, then boyle in it Fumitozie, Scabious, Lt. Whey for an uerwozt, Hop leaves. Also Fumitozie and Agrimong boyled in clarified whey, and often vsed do not onely kill an itch, but also preserue the Liver from corruption. You must boyle it to the halfe, and then straine it & drinke it fassing, and fast two houres after it.

Of Metheglin. Chap. 221.

The seauenth kind of drinke is Metheglin, which is most vsed in Wales, and in the Marches of Wales. It is made of hotte herbes, Honie and water. And if any list to make it, he may take of all sorts of garden herbes a handfull or two, and let them boyle intwice so much wa- ter as he would make Methegline, and when it is boyled to the halfe, and colede, and strained from the herbes, then take to every two galons of the water, one galon of Hos Metheglie. Let it boyle well and scum it cleane, then put it vp into some vessall, and put Barino vpon it, and let it stand thre or fourre daies, then clense it vp as you do Bere of Ale,

Meade or
Meath.

Ale, and put it into some barrell, and so let it stand thre
or four moneths, then draw it & drinke it at your plea-
sure. If it be perfectly made and not new, it is a verie
god drinke for Winter season, chiesely for olde folkes,
and such as be flegmaticke, or haue cold stomaches, or be
troubled with the cough. It is best in a mozung well
spiced with Ginger. There is also another kind of drinke
very like to Petherghlin, which is called Mead or Meath,
and is made of one part of Honey, and fourte times so
much of pure water, and boyled untill no skumme doe re-
maine, and is much commended of Galen, drinke in
Summer for preseruing of health. For if it be well made,
it clenseth the breake and lungs, causeth a man to spit eas-
ily, and pisse abundantly, and purgeth the belly moder-
ately. Thus much concerning those seauen sortes of
drinkes which be in common use among vs, which may
well be called simple drinkes, for of these, sundrie others
are as it were compounded or made for our necessities,
but yet rather used as medicines than with meats: such is
Aqua vite, *Aqua compofita*, *Rosa Solis*, *Doctor Strevens*
water, *Cinnamon* water, *Hipocras*, *Bragget*, *Buttered*
Bere, and such like: of which I shall speake particula-
rly, for the behalfe of Students, who nadre now and then
such comfortable drinkes.

To make *Aqua vite*: Chap. 222.

Take of strong Ale, or strong Wine, or the Lees of
strong wine and Ale together, a gallon or two as
you please, and take halfe a pound or more of god Liquor-
ice, and as much annise seedes: scrape off the barcke from
the Liquorice and cut it into thin stycs, and punke the
annise grosse, and stape all together close couered twelve
houres, then distill it with a Limbecke or Serpentine.
And of every gallon of the liquore you may draw a quart
of reasonable god *Aquavite*; that is, of two gallons two
quarts

quarts. But see that your fire be temperate, and that the head of your Limbecke be kept colde continually with fresh water, and that the bottome of your Limbecke be fast luted with Rye dough, that no ayze issue out. The best Ale to make *Aqua vise* of, is to be made of Wheate malte, and the next of cleane Barley malte; and the best Wine for that purpose, is Hooke.

To make *Aqua composita*. Chap. 223.

Take of Sage, Vyslope, Rosemarie, Spyn, Spikes or Lavender leaves, Marigold, Bay leaves, of each like much, of all, four good handfulls to one galon of liuour. Take also of Cloues, Pace, Nutmegges, Ginger, Cinnamon, Pepper, Graines, of each a quarter of an ounce, Liquorice and Annise, of each halfe a pound: beat the splices grosse, and first wash the herbes, then breakes them gently betweene your hands. Use the Liquorice and Annise as is aforesaid in *Aqua vise*, then putt altogether into a Gallon or more of good Ale or Wine, and let them steepe all night close covered in some vessell of earth or wood, and the next morning after distill them, as you doe *Aqua vise*.

To make Rosa Solis. Chap. 224.

First, because this drinke beareth the name of a certain herbe called *Rosa Solis*, which is not every where, nor at all times to be found, it shall be necessarie to speake somewhat concerning the gathering of the same. I finde The growing by experiance that it groweth most plentifully in marris of *Rosa Solis*. groundes and Fennes, and is most florishing in June, July, & August. In Lancashire in their mossie grounds where they pigge their turves, there is great store of it, and there the common people do cal it youth grasse, & they think that it rottest shape, howsoever it preseruesth men.

How to make
Rosa Solis.

If it be gathered about none, you shall find upon it like as it were an oyle or a dewe, and if you touch it with your fingers, they will be slime. When you would occupy it, gather it in drie weather and about the mid time of the day, and picke it cleane from dirt and pelle, and cut off the rotes, or if it be ranke, you may cut it hard by the rotes in gathering. Now when you have prepared it in this order, and would compound *Rosa Solis*, take a pottle of god *Aqua vite*, or *Aqua Composita*, and put into it two god handfulls or more of the herbe called *Rosa Solis*, and halfe a pound of fine Sugare, halfe an ounce of whole Mace, of Ginger pared, of Nutmegges, of Cinnamon, of Anniseedes, all grosse beaten in a moxter, of ech halfe an ounce. Liquoyce an ounce, first made cleane from the barke, then cut in small pieces and a little punned, Dates four ounces cut small, and the stones and the white skinne that is within taken out: put altogether into a large pot or bottle, and stoppe it close, and so let it stand for thre monethes, shaking it or stirring it together now and then; afterward (if you list) you may straine away the sluffe, or let it remaine in all the yeare, and when you would occupie some of it, cast a cloth ouer the mouth of the bottell, to keepe in the Spices. Some do put in red Rose leaues also in making.

Another way to make
Rosa Solis.

I Learned also another way to make *Rosa Solis* of an honest Gentlewoman, in this manner. Take of strong Ale or Wine two gallons, of Anniseedes and Liquoyce of each halfe a pound, beat them grosse. Take also of Rosemary, Sage, Lime, Cammomil, Marigold, Mint, Anens, Fenell, Dill, Pelitory, Lanender or Spike, Hypole, Rotes, of each halfe a handfull, of *Rosa Solis* thre or four handfull, and put all into the Ale or Wine: then take

take of Cinnamom, Clones, Mace, Nutmegges, Ginger, Graines, Long pepper, Galingale, of each a quarter of an ounce, beate them grosse, and put them to the other, & let all stepe together twelve houres, in some vefell of wood or earth close couered, then distill them, & of the two gallons, you may well draw two quartes, and will be as *Aqua composita*, which after you may colour in this wise: put into one glasse or two, and put to it soz either quart, two ounces of browne Sugar Candie, and as much of Dates dressed, as I haue shewed before, and put every waكه fresh *Rosa Solis*, as much as may go into the glasse vntill it haue the colour of the herbe: and if you will haue it quickly to receive colour, you may set the glasse warilie within a Stillatozie, vpon such things as you distill, & still neuerthelesse, neither will the glasse lightly breake, especially if it be full.

To make Cinnamon water. Chap. 225.

How Cinnamon water shoud be made, I haue partly declared before in the treatise of Spices. Notwithstanding, I will here set sowth other wayes to make it, drawne out of Gelner. Take of Cinnamon one pound grossely beaten, on the which poure a wine quart of pure water, which being close couered, let stand to stepe 18. houres, after distill it as ye do *Aqua vita*.

Another way.

Take of the best Cinnamon finely brought to powder in a mozter, but not searsed half a pound: this so charily poure into the distillitorie body, that none cleane to the sides falling in, on which poure thre quarts of cleare Conduit water, then set on the head close to the body, after distill it in the beginning with a very soft fire, and encrease the fire by little and little, as you see the droppes come

come either quicke or slowly. But the best way to make Cinnamon water, is that which I haue shewed where I speake of Cinnamon it selfe.

To make D. Steuens water. Chap. 226.

Take a gallon of god Galcoyne wine, then take Ginger, Galingale, Canell, Cinnamon, Nutmegges, Graines, Cloues, Rose, Annise lades, frenell lades, Caraway lades, of every of them a dragine. Then take Sage, Mint, red Roses, Lime, Pellitorye of the wall, Wild Marigam, Rosemary, wilde Lime, Cammoniall, Lanender, Ayens, of euery of them one handfull, beat the Spices small, and bruse the herbes, and put all into the Wine, and let it stand twelue houres, stirring it diverse times, then sall it in a Limbecke, and keepe the first pint of the water, for it is the best: then will come a second water, which is not so god as the first. *Censured
see forward on the other side.*

The sundry vertues and operations of the same many times prooved.

The vertues of this water be these. It comsozeth the spirites, and preserueth greatly the youth of man, and helpeth inward diseases comming of colde against shaking of the palsey, it cureth the contraction of sinewes, & helpeth the conception of women that be barren, it killeth wormes in the belly, it helpeth the cold gowte, it helpeith the tooth ache, it comsozeth the stomacke very much, it cureth the cold drospie, it helpeth the stone in the bladder & reynes of the backe, it cureth the canker, it helpeth shottly a stinking breath, & who so drinke this water, now and then, but not too often, it preserueth him in god liking, and shall make one seeme young very long. You must take but one spoonfull of this water fasting, but once in seuen daies, for it is very heat in operation. It pre-

preserued Doctor Steeuens that he laved 98.ycare, where
of twentie he laved bedded.

A Censure vpon Doctor Steeuens
water. Chap. 227.

THUS much I find witten both touching the making
and touching the vertues of Doctor Steeuens water.
But how true it is I referre to every mans owne expe-
rience. So; my parthaving made it right according to the
prescription, found the water so weake of the wine, so
strong of the herbes, so unpleasant in tast, that I was
faine to distill it againe, & to make it after another man-
ner. So taking double the splices aforesaid, that is of eve-
ry sort a quarter of an ounce, and of every kinde of herbe
but halfe a handfull and not Gascoyne wine but Wacke,
or very strong Ale, I made a water very strong in tast,
and as I suppose of great vertue in all the properties
aforesaid. This who so lust to try shall finde true, and let
no man condigne me vntill he haue proued.

To make Hippocras. Chap. 228.

Take of Cinnamon two ounces, of Ginger halfe an
ounce, of Graines a quarter of an ounce, poune them
grosse, and put them into a pottell of god claret or white
wine, with halfe a pound of sugar, let all stape toges-
ther a night at the least close couered in some bottell of
glasse, pewter or stone, and when you would occupie it,
cast a thyme cloath, or a piece of a bouler over the mouth
of the bottell, and let so much runne thorongh as you will
drinke at that time, keping the rest close, so it will
kepe both the spirit, odore and vertue of the wine and spi-
ces; and if you would make but a quart, then take but
halfe the splices aforesaid.

P y Another

To mak. Hippocras after the most
excellente way for a Tauerme
See in the End of this Book.

Another way. Chap. 229.

Take a gallon of Wine, an ounce of Cinnamon, two ounces of Ginger, a pound of Sugar, twenty Cloues brused a little in a morter, twenty corne of Pepper grosse beaten, let all these stape together a night or more in a bottell or pot close stopped, as before. To halfe the Wine take the stiffe.

Another way excellent for a weake
stomacke. Chap. 230.

Take Cinnamon halfe an ounce, Ginger a quarter of an ounce, Cloues, long Pepper, Nutmegges, of each halfe a quarter of an ounce, beat them all grosse, & with halfe a pound of Sugar mix them together in a pottell of pure white wine or Claret. Let all sooke twelve houres, or all night in a close pot or bottell, and when you would occupie of it, cast a cloth ouer the mouth of the pot, and straine it and vse it at your pleasure: And if you list to make but halfe the quantitie, then take but halfe the Spices and Sugar, and vse it as before.

Another. Chap. 231.

Take an ounce of Cinnamon, halfe an ounce of Ginger, Galengale and Graines, of each a quarter of an ounce, Cloues halfe a quarter, beat them grosse, white Sugar halfe a pound, of the best Wine a pottell. Use it as before.

To make Nectar after Arnold, which is a notable restorative. Chap. 232.

To a pint of Palmsey or Muscadell take of Ginger pared, Cloues, Cinnamon, of each a quarter of an ounce,

ounce, of Graines halfe a quarter, Sugare, two ounces,
Huske a graine. Use it as before.

Sugred VVine for such as be in a con-
sumption. Chap. 233.

TO thre pintes of god Wine take two poundes of
Sugare, let it boyle vntill it come to the thick-
nesse of Lice Honey, the vse whereof is with liquide
meates or drinke. It may stand in stead of meate and
drinke, and will refresh nature sufficiently. O^r else take
one pound of the best Sugare to thre pintes of Wine, let
them be sod with a soft fire in manner of a syrupe, kepe
it and vse it with two partes of water, or otherwise, as
narde requireth. It is god for olde persons, colde and
feble, and in whom naturall moystre and heate are
diminished.

Hipocras made with water. Chap. 234.

Take of chosen Cinnamon two ounces, of Ginger
scraped halfe an ounce, long Pepper, Graines, Ga-
lligale, of each a dragine, Nutmegges, Cloues, Rose, of
each halfe a dragine, Spynng water thre quarts, let it
boyle to the halfe or to one quart, then straine it hard
through a cloth, and put to it halfe a pound of Sugare,
boyle it a little againe & skimme it, then put it into some
close pot and vse it. To make Hipocras of *Aqua vita*, ex-
cellent for one that is very weake. Take a quart of *Aqua
vita*, and put it in a glasse, then take two ounces of Cin-
namon, one ounce of Ginger, two penywroch of Cloues,
as much of Graines, a penywroch of Nutmegges, beate
them all grosse, and put them to the *Aqua vita*, and shake
it together every day often for nine daies together, then
drinke it with Wine or Ale, halfe a sponefull or a quar-
ter, with halfe a pinte of Ale.

Hipocras to preserue in time of pestilence.

Chap. 235.

Take of the best Wine a pottel, halfe an ounce of *Angelica*, Nutmegges two drammes, Galingale, long Pepper, Coriander, Ginger, Bolearmoniack, of each a dramme, Cinnamon thre quarters of an ounce, Sugar halfe a pound, use them as before is said, & drinke thereof alwaies fasting a god draught.

Hipocras laxative for any feuer.

Chap. 236.

Take of Senna an ounce, of Rubarb and Agaricke, of each two drams, Cinnamon halfe an ounce, Cloves, Space, Graines, of each a quarter of an ounce, Ginger, Annise, Coriander *Nigella Romana*, of each a dramme, Sugar halfe a pound, white wine or claret a pottell, make it as before is said.

To make wormewood wine vpon the sodaine
to comfort a weake stomacke.

Chap. 237.

Take *Aqua vitæ* and Palmesey like much, and steepe in it some leaues of wormewood dras. Of this you may take a little sponefull, and so mixe it with a draught of wine, and so give it to drinke.

To make Bragget. Chap. 238.

Take thre or fourre gallons of god Ale or more, as you please, two daies or thre after it is cleansed, and put it into a pot by it selfe, then draw forth a pottell thereof, and put to it a quart of god English Honey, and set them

them ouer the fire in a vessell, and let them boile faire and softly, and alwaies as any frothy ariseth, scumme it awaie and so clarifie it; and when it is well clarified, take it off the fire, and let it cole, and put thereto of Pepper a penywoorth, Cloves, Nace, Ginger, Nutmegs, Cinnamon, of each two penywoorth beaten to powder, stirre them well together, & set them ouer the fire to boyle againe a while, then being milke-warme, put it to the rest, and stirre all together, & let it stand two or thre daies, and put barne vpon it, and drinke it at your pleasure.

To make Buttred Beere, which is good for
a cough or shortnesse of windc.

Chap. 240.

Take a quart oʒ more of double Beer, and put to it a god piece of fresh Butter, Sugar Candy an ounce, of Liquoizice in powder, of Ginger grated, of each a dramme, and if you would haue it strong, put in as much long Pepper and Craines; let it boyle in the quart after the maner as you burne wine, and who so will drinke it, let him drinke it as hot as he may suffer. Some put in the yolle of an egge oʒ two toward the latter end, and so they make it moze strengthfull.

Of Sleepe. Chap. 241.

The fourth thing to be regarded in preseruing of health, is sleepe, which after Aristotle is defined to be an impotencie of the senses. Because in sleepe the senses be vnable to execute their office, as the eye to see, the eare to heare, the nose to smell, the mouth to tast, and all sinowy parts to feele. So that the senses for a time may seeme to be tyed oʒ bound, and therefore sleepe is called of some the bondes of the sensies. And for this imbecillite, so that sleepe after a soʒ maketh a man senselesse, and as

Sleepe is an
impotencie of
the sensies.
Liber de Somno,
et vigilia.

Lib. 2. Eleg.

Sleepe the
Image of
death and
the brother
of death.

Death called
by the name
of sleep.

Lib. 1. cap. 97.

What sleep
is.

How sleep
is caused.

Epiſ. 4.

The commo-
dities of sleep.

it were linelesse, it is called in Latin the Image of death, as Ouid w̄riteth.

Snu' se quid est somnus gelide nisimortis imago?

Longa quiescendi tempora fata dabunt.

And in Seneca, in *Hercule Furente*, Sleepē is said to be the sonne of Astraea, that is to say of Justice, and the b̄ther of death, as

Vulcer matris genus Astraea,

Erater dure languide mortis.

And the holy Scripture in sundry places doth call death by the name of sleepē, which is meant in respect of the resurrection: for as after sleepē we hope to wake, so after death we hope to rise againe. But that definition which Paulus Aegineta maketh of sleepē, in my iudgement is most perfet, where he saith: Sleepē is the rest of the pores animall, proceeding of some profitable humour moistening the braine. For here is shewed by what meanes sleepē is caused: that is, by vapours and fumes rising from the stomacke to the head, where through coldnesse of the braine, they being congealed, doe stop the conduites and wates of the sensēs, and so procure sleepē: which thing may plainly be perceived herby; for that immediately after meate we are most prone to sleepē, because then the vapours ascende most abundantly to the braine, and such things as be most vaporous do most dispose to sleepē, as wine, milke, and such like. The benefit of sleepē, or the necessitie rather needeth no p̄fesse, for that without it no living creature may long endure: according to that saying of the Poet Ouid:

Quod caret alterna requie durable non est.

For sleepē helpeth digestion and maketh it perfect, it recovereth strength, it refresheth the body, it reuiueth the minde, it pacifieth anger, it diuerteth away sorrow, and finally, if it be moderate, it bringeth the whole man to god state and temperature. Wherefore, Ouid in an other place,

place calleth sleepe a God, as :

Metamor. 11.

*Somne quies rerum, placidissime somnus deorum,
Pax animi, quem cura fugit, tu pectora duris
Fessa ministeria mulces, reparasq; labori.*

But that I may fully declare the order of sleepe, and foure things how it is to be vsed in preseruynge of health, foure things to be obserued are to be obserued therin. First the time, secondly the place, thirdly the lyng of the bodie : and fourthly the quantitie of sleepe. Concerning the time Hippocrates ^{2. Presag. 2.} giueth sowth a generall rule: As touching sleepe (as by nature we are accustomed) so must we wake in the day time and sleepe in the night, and if we change this order, it is euill. And to a sicke bodie it is not hurtfull to sleepe vntill the third part of the day: but to sleepe longer is worse. Wherefore in sleeping and waking, we must folloue the course of nature, that is, to wake in the day, and sleepe in the night, meaning by the daye, that space which is from Sunne rising to Sunne setting, and by the night, from setting of the Sunne to the rising againe of the same. And if you de-
maund a reason why the night shoulde be more conuenient for sleepe than the day, I answere: Because the night by his naturall moisture and silence, lulling our mindes asleepe, maketh perfect concoction, not only of the meate received, but also of superfluous humours. And if this order be changed (saith Hippocrates) it is worse: for the naturall heate, spirites and humours in the day time draw to the outward partes of the body. Wherefore if we sleepe then, we violently resist the motion of nature: for sleepe draweth naturall heate inward, and the heate of the day draweth it outward, so that there is made as it were a fight and combat with nature. Yet one that is sicke or weak, and can take no rest in the night, may well sleepe in the morning *Ad tertiam partem diei* (as Hippocrates saith) that is, thre houres after the Sunne is risen; but afterward sleepe is not so wholesome, especially at

Why the
night is bet-
ter to sleepe
than the day.

Afernoone
sleepe vn-
wholsome.

Cap. 1.
Cap. 3.

at after none. Profitable therefore is that counsell of
Schola Salerni: Auoid afternoone sleepe. And againe:

Sit brenis aut nullus tibi somnus meridianus,
Febris, pigrities, capitis dolor atq; catarrhus:
Hac tibi pronensuit ex somno meridiano.

For, afternoone sleepe maketh vndigested and raw humours, whereof grove oppillations, which oppillations engender Feuers. Also it maketh a man slothfull, by reason that superfluous humours remaine still in y muskles, veines and ioynts. Againe, it causeth headach, because grosse and vndigested meate, remaining yet in the stomache, sendeth vp grosse vapours to the h̄aine. And last of all, it b̄ædeth rheumes, by reason that the stomache is full of raw humours, whereby vapours and fumes rile vp to the head, which being ingrossed by coldnesse of the h̄aine, distill to the lower parts. All which discommodities might haue biene dissolved and consumed by watch. Yet notwithstanding, if any will needs sleepe in the day time, it is lesse hurtfull (as *Bertracius* saith) if these fourre conditions therein be diligently obserued. First, if it be not taken immediately after meate, but halfe an houre, or an houre after. Secondly, that one sleepe not lying, but rather sitting with his boode upright. Thirdly, that he sleepe not ouer long. Fourthly, that he be not awaked suddenly and fearefully, but with god moderation. But after Fuchius, We must sleepe after dinner, either very little, or verie much: very little, that the inward heat may be onely gathered together, and the strength being weareied with busynesse and watching, may be refreshed. Or we must sleepe verie much, that concoction may be made perfect: for otherwise those discōmodities which are spoken of will ensue. And he that will sleepe quietlie in the night, must put in practise that notable precept of *Schola Saler*, mentioned before, where I have spoken of supper.

How sleep in
the day may
be vied with
leaste harme.

In lib. 2. Sect.
4. cap. 3.

Vt sis nocte lenis, sit tibi cena brenis.

That

That thou mayest sleepe well in the night, let thy supper be light. And mozeouer to take heede that we go not to bed straight way after supper, but to tarry the time vntill the meat be well mingled and gone downe to the bottome of the stomacke, which may the better come to passe, if we walke an houre or two after supper: soz as Fuchsius wxiteth in the same Chapter: We must walke at the leat two hours after supper, before we go to bed. How long we should walke? if we walke not abzoad, then it shalbe good to heare after supper the noyse of instrumens, songs, mirth, and pleasaunt histories, and to conferre and talke with our frinds of merrie matters, vntill such time as the meat be settled. What place As concerning the place most conuenient for sleepe, it is most fit to must be somewhat darke, defendeth from the Sunnes sleepe in. beames, and from the light: it must be temperate in heat and cold, yea rather inclining to cold than heate: soz as sayeth Hipp. Sleepe in a cold place well couered: soz if we sleepe in a place verie hote, we are in daunger to fall into a swone by reason of the contrarietie of sleepe and heate. Soz naturall heate which by meanes of sleepe is drawne inward, thowgh the heate without is contrariwise drawne outward. Wherefore the place where we sleepe shold not be verie close, neither shold we sleepe vpon the ground, nor vpon colde stones, nor neare the earth: soz the colndesse of stones, and the dampes of the earth, are both verie hurtfull to our bodies. But let your lodging be in an upper chamber, yet seuered from the rose with some false floore: let the bedsted be large and long, & no higher than a man may easilly fall into it standing vpon the chamber floore. Let the bed be softe, well shaken, and made rising vp toward the frite, so that the bulke of the bodie may be lowest. I remember when I was at Drzord in the second yeare of the raigne of her Highnesse, one M. Atkins, being for disobedience put in prison in London, had a chamber to himselfe, but no bed, and at length waxing wearie of the bare bordes upon

Chamber.
Bed.

The making
of the bed.

A merie tale
of beating a
bed.

Vpon a night, having gotten a cudgell or two, fell to beating and knocking of the stozze, so long and so loude, that his Käper awaked, who in a rage comming to him, and demaunding of him whether he were madde or no, that made such a noyse? No sozsooth Haister Käper (quoth he) I doe but beatre my bed to make it lost if it would be: for it is so hart that it maketh my bones to ake. Such beds haue prisoners and souldiers now and then: but I pray God send all god Students soft lodg-
ing. Concerning the manner of lying while we sleepe, Hippocrates sayeth: The best manner of lying, is to lye as folkes doe in health: that is, on the right side or on the left, and to haue the handes, the necke, the legges some-
what bended, yea and the whole bodie a little bowed. And Galen affirmeth, that Hippocrates blameth both lying vpright, and to sleepe gaping: but he alloweth lying on either side. Where he concludeth, that to lye up-
right, or to gape sleeping, and to snore or rowte when one sleepeth, are tokens of lewnesse or drunkennesse, or slothfulness. Yet Alexis saith, that he that sleepeth with his mouth close, hath commonly an ill breath and soule teeth. Hereby it may be gathered, that to lye on either side, is god. But to lye upright vpon the backe or grou-
eling vpon the belly is vnwholesome. And it is most wholesome to sleepe first on the right side, that the meate may the better descend to the bottome of the stomacke, and be nearer to the liver, which is to the stomacke as fire vnto the pot, and after to turne to the left side. For this chaunge doth greatly ease the body, and helpeth concoction. But to lye vpon the backe, causeth fleame and other humours to fall into the hinder part of the head, where is the originall of the sinewes, and by that means the spi-
rites being stopped, the night mare (as they call it) and palsey, and such like maladies be engendred. Againe to lye on the belly, draweth the humours to the eyes and so hurteth the sight. Yet it helpeth them that haue sable digestion

Presa, cap. 5.
How we
should lye
while we
sleepe.

Lib. 3. de motu.
mus, cap. 4.

Lib. 4. Secret.

digestion. And we must not onely regard that we lye on the tyme side, but also that we lye with our heads somewhat high, well boistred vp, hauing sufficient clothes vpon vs, least that while naturall heat is within about digestion, the outward parts be aggrieved with cold. It is god also to weare a kerchisse, or some such like thing in the night on our heads. But to haue the fete covered with shwoes or otherwise, is very hurtfull to the sight and memorie, and disstempereþ the whole body with heat. Concerning the quantitie or time how long we shold sleepe, How long it cannot be certainlye defined alike for all men, and for we should all seasons. But it must be measured by health and sicknesse, by age, by time of the yeare, by emptinesse or fulnesse of the body, and by naturall complexions. For such as be healthfull and strong, need leſſe sleepe than they that be sickly and weake. Children and olde folkes neede moſe sleepe than youth & middle age. In Winter longer sleepe is more requisit than in Sommer. Cholerike persons neede leſſe sleepe than flegmatyke, yet in health for the most part, ſeven, eight or nine hours at the moſt is a ſufficient time for the continuance of sleepe, as it may be gathered by Galen. And as moderate sleepe doth helpe Lib. 6. di. 5. digestion and conſume the body, and comfort the minde: in. cap. 5. ſo contrariwise, immoderate sleepe maketh the bodie ſlow, and vnapt to honest exerciſes, and ſubiect to many diseases, and the wit dull and vnable either to conceive or to retaine. Wherefore they that ſleepe a great part of the day, and doe as it were ſtrive with the dormouse, who shall ſleepe longest, it is no maruell if they be both unhealthfull in their bodies, and in wit, like the horſe and mule in whom there is no vnderſtanding. Notable therefore is that common ſentence, and to be followed of all ſtudents, *Sanctificat ſanat, dicit quoque ſurgere mane.* To rise betime maketh one holy, healthfull and rich.

• And the poet Ouid moſt worthily hath witten

Infelix tota quicunque quiescere nolle

Sustiner,

Susinet, & somnos pramia magna putat.

Wheresoever I trust all god Students will rather follow the example of Demosthenes, mentioned before in the treatise of exercise, than learne of Thraso in Terence to sleepe day and night: least they be likened to Epimenides, who slept socht seuen yeares continually: or Endymion, who slept alwaies (as the Poets seigne.) Yet I would they would proue like vnto these two. For the first became a noble philosopher, and wroote of the nature of things, and of the divine generation, and had the gift of prophecie, as some suppose: And Endymion first found out the course of the Moon. Wheresoever the Poets seigned, that the Moon loued him, and descended downe to kisse him while he slept. So they both so their continuall and earnest contemplation, were seigned to sleepe. But I would all god Students would so sleepe, or at the leastwise take a little nappe after this manner. For as the Poet Horace saith:

Est aliiquid prodire tenuis, si non datur uiria.

And this is to waxe pale with studie, to apply our booke: which was never yet reprochfull for a Student. And if we sleepe but at ordinary times, yet we sleepe halfe the time of our life: for as Aristotle wrighteth: A good man is not discerned from an euill in sleepe: wherefore there is no difference betwixen happy men and unhappy, for halfe their life space. And Seneca saith:

Tu o dormitor

Somne malorum requies animi

Pars humana melior vita.

But the naturall time of sleepe is during concoction, and the naturall time of waking is when concoction is finished. For so saith Aristotle, Sleepe breaketh off naturally, when digestion is finished. Now to know when all concoctions are compleat and ended, it is to be differenced by the sensible lightnesse of all the body, specially of the braine, the browes, and the eyes, the passage downe

Epimenides
and Endymion
how they
slept, & what
is meant by it.

*Lsb. Ebbi,
cap. vi.*

Man sleepes
halfe his
time.

*De somn. &c. vi.
cap. 3.
How to know
when sleepe is
sufficient.*

downe of the meat from the stomacke, the will to make vaine and to go to the stole. Contrariwise, heaviness in the bodie and eyes, and sauour of the meat before eaten, signifieth that the slepe was not sufficient. Also the colour of the vaine to those that be skulful declareth the perfection or imperfection of digestion: so; if it be whitish or pale, it betokeneth that digestion is not yet complete. If it be yelowe like pure gold, then it signifieth that digestion is sufficient. But the judgement of vaines I referre to the phisition. And as digestion is diuerse in diuerse men, so; some digest sooner than others, so the times of sleping and waking are likewise diuerse according to the complexion, strength, age of the party, time of the yeare, &c. And so; waking, what time students shoulde rise, and how they shoulde order themselves first in the moerning, I haue shewd before in my treatise of exercise. So this may suffice so; slepe.

Of Venus. Chap. 242.

NOwe that I haue spoken sufficienly of Labour, Meate, Drinke, and Slepe, it remaineth onely that I speake of Venus, which in Galen is reckoned the fifth and last thing to be regarded in the p[re]servation of health. And as it is the last in oder of the wordes, so ought it to be last in vse. For so he sayth, Hippocrates in proposing that sentence, Labour, Meate, Drinke, Sleepe, Venus, all in a measure, hath not onely declared the measure in vsing, but also the due time of vsing euery thing by the verie oder of his wordes: For we must begin the p[re]servation of health with exercise, after that, shoulde be vmeat & drinke, then sleep, last of all Venus in them which fed, and in are to vse it: for all the other are common to euerie age, but Venus is chieflie to be vsed in lustie youth: for the age before that or after it, either sendeth fourth no nature, or vnfruitfull nature, or vnprofitable. **By whiche words of Galen**

How Venus
should be v-



Galen we understand not onely the time most conuenient for the vse of Venus, (that is after sleep) but also what age is most fit for that purpose, to witt, Lustie youth,

*Aphro. 3. com.
30. & Aphro.
5. com. 6.*

Whiche after Galen beginneth at 25. yeares, and continueth vntill 35. yeares. But some man will say, is Venus requisite to the p[re]servation of health? How then li-

Whether Ve-
nus be requi-
site for all
men

ued Priestes in health in times past unmarried? & how liue Students at this day in Universities that be of any societie, who may not marrie while they haue interest in their Colledge? To this I answer, The desire of copulation for engendring sake is common to all liuing creatures.

Chap. 1. ver. 23.

And this appetite or lust, was given by God to mankind from the beginning, as appeareth in Genesis. So that none neither male nor female is cleane without it, although it burne more in some than others, according to age and complexion: although some can better b[ea]tide it and subdue it than others, according to their g[od]ly grace.

How lust
groweth in
mankind.

Now to enter moze d[ee]pely into the nature of mankind, and to consider from whence this concupisence doth arise, you shall understand, that as euerie living creature doth siede, and as the meate received is altered and changed thre times, that is to say, in the stomacke, liver and parts before it nourish the bodie, and as euerie concoction hath his superfluitie, or excrement, as the stomacke ordure, the liner vaine, the veines sweate: so after the third and last concoction, which is done in euerie part of the bodie that is nourished, there is left some part of profitable bloud, not needfull to the partes, ordained by nature for procreation, which by certayne vessels or conduites seruynge for that purpose, is wonderfully conueighed and caried to the genitiores, where by their proper nature that which before was plaine bloud, is now transformed and changed into siede.

*Semen est que-
dam pars vi-
lis excrementi.*

Neither is this any strange alteration: for the brestas of a woman by a like speciaall propertie, do chaunge that into milke, which before was verie bloud: so milke, whether it be of woman

or beast, is nothing else but bloud twise concocted. And in *Semen emittunt*
 the seede or nature of man and woman resteth the whole *tam famina*
 abilitie of procreation, as saith Leonardus Fuchsius. The *quam viri.*
Lib. 1. Infl.
cap. 5.
 vertue of procreation resteth wholy in the seede, which
 being fruitfull by nature, of necessitie hath in it a naturall
 force to bring foorth some thing of like sort. And as
 bloud is dayly engendred of such nourishment as we re-
 ceive, so likewise of bloud is nature bred continually,
 and naydeth therfore sometime to be abated. For other-
 wise, it is an occasion of many grievous maladies, as Ga- *Lib. 6. de lo.*
 len declareth. And if it be not somtimes auoyded by other *aff. cap. 5.*
 meanes, of it selfe prouoketh vs to auoide it; as euerie
 man almost doth selc in himselfe now and then. And the *The benefits*
 commodities which come by moderate evacuation ther- *of Venus.*
 of are great. For it procureth appetite to meate, and hel-
 peth concoction: it maketh the body more light & nimble;
 it openeth the pores and condits, and purgeth cleame,
 it quickneth the mind, stirreth vp the wit, reneweth the *Venus mortua*
 senses, driveth away sadness, madnesse, anger, melancho- *a purgativa*
 lie, fury. Finalie, it deliuereþ vs utterly from lecherous *verba est.*
Hipp. Epid. 6.
Secl. 5. Aph. 23.
 imaginations, and unchaste dreames. Which although in
 some mens opinions they seeme none offence, because
 they procede onely of abundance of nature, yet I am of
 an other minde, so that I read in Deuteronomie; If *Cap. 23.*
 there be among you any that is vncleane, by that which
 commeth to him by night, he shall go out of the host, and
 shall not enter into the host. But at even he shall wash
 himselfe with water, and when the sunne is downe he
 shall enter into the host. But to returne to my purpose;
 Venus is woxthily reckoned of Hippocrates one of those
 ffe things that chiefly preserue health. But in the vse
 thereof we must haue a speciall regard that we excede
 not, for to excede the meane in labour, in eating and
 drynking, in sleeping or waking, both not so greatly im-
 pair a mans health as immoderate Venus. For upon the
 sodaine it bringeth a man to vtter weakenesse, & berea- *The discom-*
modities of
immoderate
Venus.

ueth him (as it were) of all his senses. And therfore is likened by Hippocrates to the falling euill. And Avicen in his booke *De Animalib.* sayth: If seede passe stō vs aboue natures measure , it doth hurt vs more , than if fourtie tymes as much bloud were auoyded. And no maruaile, considering that the very roote and foundation of our life , doth consist in bloud and seede , as Galen teacheth in his booke written against Licus. And this is the cause why such as vse immoderate Venus , be shott lived , and as the Sparowes, through incentinencie consume themselves. But God of his godnesse , who from the beginning ingraffed in mans nature this carnall appetite , to the end that by procreation the world might be replenished with people , hath yet notwithstanding bidden the same , and restrayned it by speciall commandement , that mankind shold not couple together without difference , after the manner of brute beastes , but being ioyned in lawfull mariage , which estate was established betweene man and woman , as holy and vndefiled by God himselfe in Paradise. And that soz three causes chiefly . First, soz procreation of children , to be brought vp in the feare and nurture of the Lord , and prayse of God. Secondly, soz a remedy against sinne , and to aviod fornication , that such persons as haue not the gift of continencie , might marry and keape themselues vndefiled members of Christes body. Thirdly, soz the mutuall sociecie , helpe and comfort that the one ought to haue of the other , both in prosperite and aduersite. So that marriage is the onely lawfull meanes to remedie this infirmitie of nature , and all other meanes are abominable in the sight of God. As fornication , adulterie , buggerie , incest , and that p[ro]stitute of Diogenes mentioned of Galen , *Genitalia contrefando semen ejicare.* And now to the question proposed before , touching Priestes and Students , how they haue lined , or do line vmaried. Saint Marthew in his Gospell setteth downe two estates of men in general , both god and

Deut. 5. 18.

Exod 20.

Gene. 1. 22.

Deut. 20. aff. cap. 5.

Cap. 19. ver.

12.

and godly: the one married, the other vnmarried. And of The difference
the vnmarried he maketh thre sortes, as followeth. For of men con-
there are some chaste (saith he) which were so boorne of cerning cha-
their mothers belly. And there be some chaste, which be stie.
made chaste by men. And there be some chaste, which hane
made themselues chaste for the kingdome of heauen. He
that is able to receiue this, let him receiue it. Here the
holie Chost vterereth that some by nature are impotent,
and vnable to fulfill the duetie of mariage. Others by Art
(as by gelding or so) are made vnable. And the third sort
is of them which hane the gift of continencie, and use it to
serue God with moze frē libertie: which gift notwithstanding
standing is not common to all men, but is very rare and
giuen to few. Whereupon I gather, that some may and
do liue honestely vnmarried. And so I judge of priests, stu-
dents, and all other degrēes of men and women whatsoe-
uer. Yet I do not thinke the gift of continencie so generall
as it was supposed in time past, when all the Clergie
were restrained from marriage: for it is said in Mattheu:
All men cannot receive this thing, save they to whom it
is giuen: wherefore marriage ought to be frē to all that
are so disposed, even as it is honoorable among all, by the
judgement of the Apostle Paul to the Hebrues. For how
hard a matter it is, & how rare a gift to liue continently,
the greater part of a mans age, I referre it to every mans
dwne conscience. For who can say, my hart is cleane? And
(as the Poet Virgill w̄riteth:) Cap. 13. verf. 4.

*Omne adeo genus in terris hominumq; ferarumq;
Et genus aquorum, pccades, p̄ illaque volucres,
Injurias ignemque ruunt, amor omnibus idem.*

Pro. 10. verf. 9.

*Amor & li-
bidinis insania
omnibus an-
malibus est
comunis.*

And this rage is called of the Physitians: The furie of
loue: wherwith almost all men being taken in their youth,
do loue young women. And as the Poet Mantuan saith:

Res vulgaris amor, semel in sanimus omnes..

¶ y

Yet

Pet I know there is great difference among men and women in this respe: not onely touching thought, but also touching deede: soz of all complexions, the sanguine, which is indeade the best complezion, is yet most inclined to *Venus*, by reason of abundance of bloud, heat and moist. And so saith Galen. There is no small difference among men, for there be some which even from their youth are made more weake through copulation; others, vnlesse they vse it dayly, haue the head-ach, they loath their meate, they fall into Feuers, and as their appetite is worse, so is their digestion also: these men are compared of *Plato*, to trees which be exceeding fruitfull. Againe he saith: *Venus* is hamelesse onely in them which be heat and moist, and in whom seede abouindeth naturally. As soz those that be of dry temperature as the cholerick soz, or cold & dry, as the melancholick, to them *Venus* is most hurtfull by Galens indigegent in the same place. But although the most part of men and women be naturally given to this infirmite, especially in youth, yet there be certaine meanes whereby to abate it, even in the lustiest complexions. The chieffest is that which was given to S. Paul, after he had prayed unto the Lord thise that the prikke of the flesh might depart from him: that is, my grace is sufficient for thee, for my power is made perfect through weakenesse. The next (in my iudgement) is soz a man to keape himselfe out of the companie of women. Soz as it is in Ecclesiasticus. He that toucheth pitch, shal be defiled with it. And S. Paul saith: It were good for a man not to touch a woman, soz certainly, the nature of women is such, that a man by their company shal be greatly inflamed.

Three principall meanes to abate concupiscentie.
Corin. 9. cap. 12. ver. 7.8.9.

Cap. 13. ver. 1.

Lib. 3. Geor.

Euill women compared to a Panther.

Carpit enim virus pantham, uritq; videndo, Femina.

Women, as Virgill w;iteth, are much like to a wild beast called a Panther, to whom it is said, that hearde of cattell do reso: being maruellously delighted in the swete

Sweete labour that commeth No man, and beholding of him. But when the painther hath them within his reach, he easily prayeth upon the pale carrell, being utterly dismayed with his fierce looks: or as the Germaydens, whom Poets saime with their sweete melodye, to draw such unto them as passe by, and then to bedoure them. But if Students mislike to be in company with women, as occasion oftentimes requireth: yet let them doe as Vlysses did, who sayling that way, where these Monsters abode, stopped the eares of all his compaines, to the intent they shold not heare the songs of the Syrenes, and caused himselfe to be bound to the mast of the ship, and so escaped. Even so shold Students that would lead a single life, either forgo the company of women, or if they be in company with them, stop their eares, that is to say, bind their sensis, or bind themselves to the mast, that is to say: *proximis a te est ignis defenditur agri*.

Euill women
compared w.
so the Men
may deale w.
such. C. 1. 3.
2. 1. 1. 1.

Syrenes were
Sea monsters,
half a woman
and halfe a
fish.

Manus amor tellus, si non ab amante recedas,

Turbaque in hoc omnes ingeniosas sumus,

Proximus a te est ignis defenditur agri.

Ita finitimi abstrinuisse loca.

Non facio enim posita res umbere mensa,

Ei multum saltem incitat undas sumis.

Lib. 1. dereme,
amp.

The third meanes whereby to abate this carnall appetite, is that which is mentioned in Saint Paul; I beat downe my body, and bring it into subiection: which may be done divers waies: As by earnest storie and mortification, by often fassing, by much labour, by hard fare, by hard lodging, and such like: for as it is in Plato, when Venus threatened the spouses, that unlesse they would follow her sacrifices, she would arme her sonnes Cupid against them: they answered. O Venus threaten such things to Mars, for Cupid hath no power over vs. And Terence saith: Without Ceres and Bacchus, Ve-

1. Cor. cap. 9.
vers. 37.
Ordinarie
means to
subdue the
flesh. 31. 4. 28

nus is cold. And Diana slyng the company of men, to the intent she would not be mooved with carnall lusts, did continually exercise her selfe in hunting wild beasts, and so her chaste life was honourid of the Paynims for a Goddess: which fable declareth unto vs, that exercise of grea; desision of the minde or body draweth away fleshly phantasies, and that idlenesse is a great occasion of Lechery, and so saith the Poet Ouid well experient in such matters,

*Idlenesse a
Lob. 1. dñe.
ams.*

*Fineth que queris amoris,
Invenit amorem rebus, res age tuis eris:
Queritur Agnus tuus si factus adhuc est,
Uxori pueris confusa, desiderio surerat;
And againes he saith:
Oris brolas perire Cupidinis arcus,
Contempnere iacent, & sine luce facies.*

Llb. 1. de Sa.

su. cap. 1.

Divers practises to abate concupiscentie.

There be also other meanes to extingish carnall lust partly mentioned in Galen, as to annoyn the reynes with some cooling oyntment, which may be made of Ware, Dyle of Roses, and the wyce of some cooling herbe, as Honselethe, Lettise, Purstaine, Rightshade, or to vse plates of leade vpon the reynes, or to apply Rose leauenes, or *Agnus Castus* leauenes to the barkē by night or by day, or to vse darly to raze the seede of *Agnus Castus*, or the seede of Rewe, or the herbes themselves: as once I knew an old Priest that lived chastly vnmaried all his life, that would darly put Rewe in his drinke, and sometime eate it with bread and butter, and make it in a posset, and vse it in poures, and all to destroy nature the originall of lust. To thele may be added the practise of Arnoldus. If thou wyl quench the heate of Venus, annoyn thy genitories with the wyce of Pardine or Rewe, or drinke the juice of those herbes. Also, to smelke oftentimes for Camphire, is good for the same purpole. So to lay vpon a Marble stone, or any other very cold stony, or cold bathes, or to plunge the members in cold water, or in strong vine-

The practise
of Arnoldus
to abate lust.

ger,

ger, and therewith to wash the raynes of the backe and lower part of the belly. Last of all, to conclude these meanes whereby to abate carnall lust, I will relate certayne examples gathered out of our English Chyruches of some men in times past, whod supposid all that like to consist in single life. Elphiegus Bishop of Winchester, put upon him Dunstanes a spouche apparell, that he might thereby auoyde both the sicknes of concupisence and the fire of hell. Saint Petrocke an Hermite of Cornewal, was faine every night from the crowing of the Cocke to the spring of the morning to stand naked in a pit of water to abate the hote mouings of his flesh, yet could he never haue remeuy of that disease, vntill he went on pilgrimage to Rome and Hierusalem. S. Adelme Abbot and Bishop of Malmesbury, when he was sturred by his ghoosly enemy to the sinne of the body, would hold within his bed by him a sayre maiden so longe tyme as he might say over the whole Psalter, to the intent to do more torment to himselfe & his flesh. These men (as you see) as hardly as they seemed, were yet captiues to Cupid, and could hardly get losed out of his handes; or whether they were losed at all, it may be doubted, yet woulde they not follow Saint Paules counsaile, it is better to marrie then to burne: but rather the contrary, they would rather burne then marrie. But if I had beene their Physition, they shold haue had yslane remedy that men sicke in turning of horses into geldings. For this is the surest remedie that can be devised for Cupids colts. Notwithstanding for such as can abstaine, I thinke it much better, especially if they be of the Clergy, that they Wold liue unmaried. For as Saint Paule saith, The unmarried carreth for the things of the Lord, how he may please the Lord: But he that is married carreth for the things of the world, how he may please his wife. There is difference also betweene a virgin and a wife, The unmarried woman carreth for the things of the Lord, that she may be holy

John Bale.

*Fabian. lib. 6.
cap. 141.**Cor. cap. 7.*

Better for
hospitalitie
and relief
of the poore.
*Cor. cap. 7.
vers. 33-34.*

¶ iii both

The single life
more conve-
nient for
Divines,

*De vi. in fam.
agm.*

The discom-
modities of
marriage.

both in body and spirite : but she that is married, careth for the things of the world, how she may please her husband. So that the state of man or woman unmarried is more free from the cares of the world; and consequently more free for the service of God, than of the married sort; and therefore more to be desired of all them that would wholly dedicate themselves to serve the Lord. For as *Basilius Magnus writeth to Gregorius*. An heape of cares commeth to the married sort: in barrennesse, deſire of iſſue: the ſafetye of thy wife, eage of thy houſhold, looking to thy ſeruants, damage in bargaining; falling out with neighbours; futes at the Law, the chaunce of traffike; the toyle of husbandry; every day bringeth his discomoditie, and the nights partaking the care of the day, diſquiet the minde with like imaginacions. And *Demea in Terence saith in Adelphi*, I have married a wife, what miserie have I ſene therem? & children broughte another care. So the first dish that is ſerved vp at the marriage ſeale, is miſerie; and the ſecond is care. Whiche both, if they be well weyed, are but ſure lawes to ſo sweete meate. Neuertheleſle, let every man do according to his gift. For every man hath his proper gift of God; one after this manner, and another after that. I except no estate nor degrē from marriage. And the best counſale that I can give in this caſe, is, that no man take moare vpon him then he is wel able to performe, in the ſcāre of the Lord. And if any be diſpoſed to marry, if they would follow the rule of Aristotle in his Politiques, they ſhould ſo marry, that both the man and the woman might leave procreation at one time, the one to get chilđren and the other to bring forth, whiche would eaſily come to paſſe, if the man were about 38, peares of age when he married, and the woman about 18, for the abilitie of getting chilđren in the moſt part of men ceaſeth at ſeueteen yeare, & the poſſibilitie of concepcion in woman comonly ceaſeth about fifty. So the man & the woman ſhould haue like time for generation and concepcion.

Two of the
firſt dishes
that be ſerved
vp at the mar-
riage ſeale.

1. Cor. 7. 7.

Lib. 7. cap. 16.
How man and
woman ſhould
marrie after
Aristotle.

conception. But this rule of Aristotle is not observed as
vs in England, nor els where now adates, that I wot of,
but rather the liberty of the ciuill law put in practise, that
the woman at twelve yeares of age, and the man at four-
tieare marriageable; which thing is the cause that men
and women in these daies are both weake of body, and
small of stature: yea in respect of those that lived but 40.
yeares ago in this land: much more then in comparision
of the ancient inhabitants of Britaine, who for their tall-
nesse of stature were called Giants. Which thing also
is noted by Aristotle in the same place: The mariage of
young folks is vnfit for procreation of children, for in all
kordes of living creatures, the young birth is vnprefect,
and females are more commonly brought foorth than
males, and those of small stature; wherefore the like most
needes happen in mankind, which may be thought, be-
cause in all Cities where they marrie young, you shall see
people of small stature and verie weake. And the best time of
time of the yeare to marrie in after Aristotle is the win-
ter season: because in the summer time naturall heat is
dispersel, and digestion fable: but contrariwise in win-
ter, by reason of the colo without closing vp the pores of
the skin, naturall heat is made stronger, & digestion bet-
ter, and thereby the bodie is more able for generation.
The same reason may serue also for the spring of y eare,
and I thinke that the better time of both, for that encrease
& multiply are then in greatest force. But Diogenes was
of another minde: for to one demanding when best sea-
son were to wedde a wife: for a young man (quoth he) it
is too lone, and for an old man ouer late, so that no time
by his iudgement was fit for that purpose. But Dioge-
nes was ^{more judicious}, being married peradventure with the
reason which Bias one of the wise men of Greece made
against marriage. Thou must not marrie a wife: for if
thou marrie a faire woman, she will make thee Cuckold;
and if thou marrie a foule one, she will be loathsome.

Rathe
mar-
age is the
cause why
men be now
of leſle sta-
ture then they
have been
before time.

the yeare is
best to mar-
rie in.

^{one of them}
^{second}
Diogenes op-
nion concer-
ning the time
of mariage.

Bias argument
against mari-
age out of ^{an}
In Gel. 5.
cap. 12.

Hee was afraid least he shold haue as ill lucke as Socrates wife. Socrates had in mariage, whose wife Xantippe had all properties of a shewe, *videlicet*, she wore a herchiese, had a sharpe nose, and a shill voice. But if Diogenes, or that Timon of Athens, who was so; his hatred of mankind named *parras*, had vsed the company of a woman, perchance he would haue thought as the Hermite did, whom Poggios the Florentine mentioneth in his fables, who by the advise of his physitions, having vsed the company of a woman so; a certaine disease which he had, not otherwise to be cured, when he had done, sell a weeping: And being demaunded why he wept, considering that it was done so; his health sake, and not so; any voluptuousnesse, that God wold easilie forgiue it: No no (quoth the Hermite) I wepe not so; that cause, but I wepe because I never felt how sweete a woman was before this time. But if that Hermite had so small experiance in Venus Court, yet I thinkie many others of the same profession were better practised. As John Bale in his Chronicle merrily telleteth, how that at Yorke the Monkes of St. Marie Abbey, and the Nunneres of Clement Thorpe, met together at Hay making, the Abbotts sole being with them. And as the Abbot enquired of him at supper so; pastime, where he had been all that day, he fell into a great laughte, and declared before all the Abbotts guesstes, that a soze battell had bene fought that after none, betwixt his Monkes and the Nunneres of Clement Thorpe: But he thanked God that his Monkes had the best, for they were euer alost. Such battailes (I doubt) were fought very often, by those that had made a bow to the contrarie: But if the Law of God had then preuailed, or might not preuaile among vs, which punishment adultery with death, & simple fornication by doyle and recompence of mariage, both they wold haue binne and we shold be moze fearefull to offend in that behalfe; or if the law of Iustian were in force, which punishment

A merry bat-
tale between
Monkes and
Nunneres.

*Lewis cap. 20.
vers. 10.*

adul-

adulterers with death, and simple fornicatours, if they be ^{Leff. lib. 4.} of abusiv^e, with the losse of halfe their goodes; but if they be poore, with imprisonment and banishment. And vns
 till some streighter punishment be ordained, that sinne
 will never be reformed. So standing vp in a shete is
 not much greater punishment than the punne was en-
 tynged to, that had keden her shote awry, v. deler, that
 she shold say every day the first verre of the 56. Psalme,
 Hane mercy on me, O God, for man would swallow me, ^{The Nume}
 &c. with great threatening, that if she shold do so againe,
 she shold be bounde to say ouer the whole Psalme. But
 such fleabitings as these will not restraine vs from that
 sinne, whereto we are so prone by nature, except we
 hane this continually before our eyes, that one bodies
 are the members of Christ, that they aoe the temples of
 the holy Ghost, consecrated to God, and not unto forni-
 cation, and therefore that we will keepe the vessels of our
 bodies in holinesse and honour, to the ende God may be
 glorified therby, as Saint Paul willeth vs. And for them
 which cannot live chake otherwise, God of his godnesse
 hath appointed the holy estate of spatrionic^e, from the
 which none is exempted, except he will himselfe. But yet as
 Saint Paul sayth, it were god for a man not to touch ^{1 Cor. 7.12.}
 a woman: Because mariage through mans corruption,
 and not by Gods institution, bringeth teares and trou-
 bles. And for this difficultie (as I suppose) Metellus Nu-
 midicus a Censor of Rome, making an erhortation to the
 people to moue them to marrie, because the Citie could
 not otherwise be peopled, vised this reason, which may
 seeme as well against mariage as with it. If we could
 be without a wife, we shold all be without that discom-
 modacie: but because nature hath sⁱ ordained, that neither
 we can haue well with the, vise by any meanes without them
 we must preface perpetuall sorrow before short pleasure.
 And for this cause (as I shinke) Aristotle counteth a
 woman a necessary evil, necessary, because a man cannot
 be

Metellus ar-
gument to
perswade
marriage.

be well without her; euill, because women are commonly shrewd; howbeit (as I have heard say) there is but one shrew in all the world, but euerie man thinketh he hath y^e one. And old Laches in Terence saith, a man of great expe
rience; All women seeme to me to be brought vp in one schoole to shrewdnesse; and of that schoole (if there be any) my wife is the Mistres I know well. But if any hant
so ill lucke as to marrie a shrew, let him learne the lesson
of Marcus Varro; Thy wiues fault must either be amende
d or suffered; If thou amend it, thou makest thy wife
better; if thou suffer it, thou makest thy selfe better. This
then is Varro his counsaile, that if thou canst amend thy
wiues fault, thou must suffer it. And this was the best re
medie that Socrates had against Xantippe. And this was
the onely helpe that Job had against his wife: therefore
let no married man loke to spore better, for he that will
not marrie a shrew, must marrie when the signe is not in
Cels. And now to such as be married, to whom God hath
granted the libertie of Venus, I say, First that they vse
it in a measure. Secondly, that they vse it not by and by
after meate, and before sleepe; but after the meate is di
gested, a little before the morning, and afterwarde to
sleepe a while. Thirdly, that in the Summer season, es
pecially in June and July, they vse it verie seldome, or
not at all. And in Autumne moderateli and soberly.
But in Winter, and chiefly at the spring of the yeare,
they may vse it more freely. For it is most wholesome
both at seasons hote and moyst; and for hote and moyst
complexions y^e that is to say, in the Spring time, and in
youth. But these precepts, & all other before given, must
be applied particularly to every mans owne estate, or
constitution of bodie. For as Aristotle speaketh of lawes,
because they be generall, therefore they cannot provide
for euerie particular case that may fall out; yet is there
no fault in the law nor Lawmaker, but in the uncertain
ty of matters, which be altogether casuall and variable;

*Hony. aff. 1.
S. 1.*

*An. Gel. Lib. 1.
cap. 27. 14. 15.*

Varro, his
counsell how
to deal with
a shrewd
wife.

Under what
signe a man
may auoyde
the marriage
of a shrew.

The right vse
of Venus
standeth in
three points.

Ethi. 5. cap. 10.

So I say, notwithstanding that every rule prescribed in this Booke, cannot agrē with every mans complexion, yet the rules are not to be disallowēd, but to be followed accordingly as every man shall find them god and wholesome in him selfe. And this is the best Physicke of all for every man to know throughly the state of his owne bo-
die, and to marke diligently what things are wont ei-
ther to do him god or harme : whiche also is giuen out by
Tullie in this maner. Health is prefered by knowledge
of ones owne bodie, and marking those things, which are
wont either to do good or harme : and by a measure both
in all a mans dier, and apparell for cherishing of the bo-
die, and also for bearing pleasures : and lastly by their
cunning, to whose science these things pertaine. And the
same likewise is taught by Galen himselfe, which I will
adde as a conclusion of this worke, even as he hath made
it the ende of those excellent Bookes. His words be these :

I would haue all men that shall read this Booke, to Galens coun-
be thus perswaded : especially those, who although they sell to euery
be vnskilfull of Physicke, haue yet good discretion : that man touching
they follow not the manner of the common people in diet,
Lib. 6. de Sa.
(as beastes) but rather marke what meate or drinke or
exercise doth them good. Likewise of Venus, whether
it doe them good or harme, and at what time the vse
thereof is wholesome or not. For (as I haue said) some
are greatly hurt thereby : others vse it vntill old age with-
out hurt. But these two sortes are rare : I meane of them
which are greatly hurt thereby, or not hurt at all : but the
meane betweene both, (yer with more or lesse) reacheth
to a great number of men. These things (all such as be
wise) I aduise them to obserue : whereby they feele them-
selues harmed or holpen : for by that meanes they shall
neede the helpe of Physicians in very few things so long
as they be in health. Whereunto I will adde that Physicke
which I my selfe was wont to vse for preseruation of my
health.

*Off. 2. in fine.
Tullies Phy-
sicke.*

ib. cap. 14.

The Authors health. Every yeare in the Spring when the signe was in Pisces, I tooke two moznings together Aloes Hepaticke Hauen with a knife into halfe a pinte of white Wine or Bære, or Ale, with a little Cinnamon grated, fasting two hours after it, and the third mozning I tooke thre leaues of *Affrabacca* a little punned and steeped all night in like quantitie of white wine, with a little Cynamon then strained and warmed.

A





A SHORT TREA-
TISE OF THE PLAGUE
and other like contagious diseases,
how they may be auoyded.

Chap. 243.

A I have declared (according to my knowledge) the whole order of diet, contained in those five things which doe chiefly concerne mans life, that is to say : Labour, Heate, Drinke, Slape, and Venus ; so now also for the benefit of Students, (whose health I tender most of all) I shall briefly and plainly set forth, by what waies and meanes they may auoide such diseases as be contagious : namely the Pestilence, which was twise in Oxford in my time within twelue yeares, being brought from London both times : once by clothes, and another time by lodging of a stranger, & after dispersed throughout the Citie, by receiving of bedding, and other clothes from the places infected. This disease of all other, is common to all men of all complexions, (as Aristotle teacheth) *Proph. Scit. 1.* because the aire compasseth all men about, and is drawne *quaef. 7.* into all mens bodies alike, which if it be corrupt, must needs infect the also that receive it, though sooner or later, more or lesse, according to the disposition or state of the *Lib. de diff.* bodie : so as Galen wriþeth : The aptnesse of the body is *sc. cap. 4.*

of

Epid. an. cap. 1.
What the
pestilence is.

*Iusti. lib 3. sect
1. cap. 10.*

Four causes
of the pesti-
lence.

*Exod. 1. 5. 26.
Deut. 28. 35.*

Sam. 34. 25.
The first re-
medie to be
vysed against
the plague.
Eccle. 3. 19.
The second
preseruatiue.

of great force in breeding the disease. And againe, no cauile efficient can worke without some aptnesse of the patient. The pestilence is defined of *Marsilius Ficinus*, to be a certaine venemous vapoure gathered in the aire con-
trarie to the vitall spirit : Not that the aire is venemous
of it selfe, but through corruption hath now gotten such
qualitie or p[ro]p[ri]etie, that being drawne into mans bo-
die, it inflameth the humours, especially where they be
superfluous, and bringeth them to a venemous tempe-
rature. And this is called a pestilentiall feuer, as *Fuchsius*
defines : because it riseth of a venemous qualitie, and
of the breathing in of pestilent and venemous ayer. Now
the reason why the aire is moze corrupt at one time than
at another, or in one place rather than in another, is di-
uersly assigned by the Astronomers and Physitions : and
is imputed both to Celestiall causes and Terrestriall,
which be speciall soure, *Videlice* : The influence of sun-
dry starres, great standing waters never refreshed, car-
raine lyng long aboue ground, much people in small
rome, liuing uncleanly and gluttishly. But leauing those
particular causes to such as wrete of this matter at large,
I make one p[ri]ncipall or generall cause, that is, the
wrath of God soz sinne : soz so GOD threathueth, That
he will send sicknesse and diseases unto those that will
not heare his wode, but dis obey his commandmentes.
Whiche came to passe evidently in the time of King Da-
uid, when 70. thousand perished with the pestilence in
one day. Wherefore if plague and sicknesse be Gods pu-
nishment (as they be indeed) then first of all we ought to
haue recourse vnto God by prayer, as *Iefus Syrach* com-
melleth vs. My sonne saile not in thy sicknesse, but pray
vnto the Lord, and he will make thee whole. And next
we ought to vse those meanes for recoverie of health
which God hath ordained. Soz as it is said in the same
Chapter ; The Lord hath created medicines of the earth,
and he that is wise wil not abhore them. Now the cheise
remedie

remedie for the plague, to preserue from infection, is to auoid the infected aire : for as much as the Plague doth come of corruption of the aire, (as I haue shewed before:) and if you may not, or will not auoide it : (for some of necessitie must still remaine in the place where the Plague is,) then the remedis standeth in correction and purifying The third pre-
fermatuine. of the ayre, and in taking such things into the bodie, as may strengthen the heart and vitall spirites, thereby to make them able to withstand the poison. And in those thre pointes shall this treatise be absoltued. As for the cure of such as be infected with the plague, or visited with any other sort of sicknesse, I referre it to the discretion and knowledge of the learned Physitions & expert Chirurgians. The first way then of preseruation from the Plague, is with sped to go farre off from the place infected, and there to remaine vntill all the infection be past. This remedy is merily termed of Iordanus a late writer; The electuary The electuarie of thre Aduerbes ; which in Latine verſe of three Ad- he reporteth thus ;

*Hac tria tabificam pellunt aduerbia pestem,
Mox, longè, tardè, cede, recede, redi.*

In þis as much to say, as fly quickly from the place infected, abides farre off, and returne not sone againe. To *Cito fugere* fly quickly, is expounded by Marsilius Ficinus, to be quid. part away alstone as any certayne signes of the Plague *Epid. Ant.* doe appeare. Now the signes of the plague to come (as cap. 37. he saith) are, where the aire of that place varyeth from his naturall temperature, declining to heate and moy. Signes of the store, when it semeth cloudis and dustie : when the plague to windes are grosse and hote : when the waters and fields come. smoke and smell : and the fishes are ill both in sauour and tast : when many wormes bræde of putrifaction of the earth : Toad-skales and rotten herbes abound : the fruite and beasts of the earth are unsauorie : the wines

become muddie: many birdes and beastes die from that place, strange agues arise, raging continuall, burning, frantick, when the small pockes, and mesels are rife and wormes abound in children and olde folks: when many women are delivered before their time. Finally, when cruell monsters against nature, or such like straunge things do appeare. But this I do referre to every mans owne prouidence to be directed herein by the advise of the Physition. To abide farre off, is to flee vnto those places

*Procul fugere
quid.*

What is to be
obserued in
changing of
the ayre.

*Proble. Sec. 1.
quest. 3.*

*Tardè reuersi
quid sit.*

where neither the things, neither the people, nor the noise, nor any rumoys of the place infected may come: and so to be separated, that high mountaines be betwene, where by the venimous vapours may be letted, least by the blowing of the wind, or dilation of the aire, they appoach vnto vs. And here we are to consider the disposition and situation of the place we goe vnto, that in no respect it be like the infected ayre in heate, cold, moisture, drynesse, in cloudes, raine, windes and such like: for this policie is of effect not onely in the Plague, but in all other diseases, which we seeke to amend by chaunge of the ayre. For if we remoue to a like ayre, it will rather increase the sicknesse than remedie it. And so saith Aristotle, where he moueth the question: why chaunge of the airc doth encrease sicknesse, or take it away: for so he answereþ: If the disease grow through cold and moist matter, a contrarie airc may take it away: but if a like airc come vnto it, and not a contrarie, then it will increase the sicknesse, and bring death; Wherefore, we must not onely remoue from the place infected, but we must so remoue, that we change the ayre as well as the place, according to the Latine prouerbe: So die, that thou fall not into a worie. The third poynþ of preseruation is, to take gowd hord that we retorne not vntill all be cleare at home: for they that come out of a pure airc into a corrupt airc, are in greater daunger than they that never fledde away, and lesse occasion may infect them, because nature may better endure

endure that which is vsuall, than abide any sudden or newe alteration. Neither is the ayre to be iudged sound presently as soone as the plague ceaseth, but a time is requisite for the purifying of the ayre, which after Mar-
Aepide.anti.
silios, it is at the least one quarter of a yeaire. So that if cap. 24.

none haue died of the plague in thare monethes before, then we may thinke the ayre sufficiently purged. Yet must we be circumspect in approaching to the persons who haue had the plague, and much moxe in entering into the houses that haue biene infected: and most of all in touching the clothes of those persons or places where the plague hath biene. For these things retaine the infection longer than the ayre it selfe. For in those persons that haue biene infected, the poyson remaineth the space of two monethes. The houses and the houeshold stoffe, vntille they be purifid with fire, perfumes, washings, the houes and such like, keepe their venime for the space of a yeaire and moxe. The clothes, especially of woolen, except they be washed, fumed, ayzed, and layed woth often times in the wind and sunne, continue contagious by the space of thare yeares and moxe. For as oyle fadeth the fire, so woll aboue all things soltereth this infection, and doth not onely preserue it, but increase it and fortifie it, which in my tyme in Oxford was proved most true, for both the plague was brought from London thither by woolen clothes, and was set abroad in the towne through buying and selling and receiuing of bedding and other furniture infected. Let this therfore be a warning, for it is vnde-
The plague
brought to
Oxford and
dispersed
thereby

done to take example by others. But against this woolen counsaile of departing away from the place infected, ma-
ng that other wise be wise and discreet, and of god iudge-
ment, do vehemently iuriegh, saying; that either it is
nevedelle or botelle to shunne the plague. Neidle, because God may preserue vs as well present as absent; Botelle, because God may strike vs as well abient as present. And vpon this presumption, many, especially in

Whether it
be lawfull to
fie from the
plague.

*Instit. li. 2.
Sect. i. cap. 2.*

cap. 38.

Gen. 10.12.

*Matth. 13.14.
Matth. 10.23.*

London and other Cities where the plague chanreth oftentimes doe not only refuse to auoide the place , but not so much as to forgoe the house or persons infected, no moze than they would do in any other sicknesse whatsoeuer ; nay some are so phantasticall , that they will deride and mocke at those that seeme moze fearfull or circumspect than they themselves be. But against this p^re- sumption (for so I may worthily call it , because it is grounded vpon Gods power , and not vpon Gods will) I will first vle that reason which Leonardus Fuchsius bringeth for the same purpose. It is lawfull for Christians to use Physiche as the gift of God in all diseases , either to preuent them , or to cure them ; but the chieffest meanes to preuent the plague is to auoide the place infected , Ergo it is lawfull for Christians upon such occasions , to chaunge their habitation. The *major* is proued sufficiently in Ecclesiasticus. And I think no man doubteth that God hath created both Physiche and the Physician for the helpe , comfort and succour of mankind in sicknesse. The *minor* is approued by the generall consent of all Physicians of all ages , and is grounded vpon this reason taken of experiance , for that the moze part of them which tarry in the corrupt aire be infected with the plague , and they which fie from it do escape. As for the reason before alleadged may serue aswell for departing as abiding. For so I replie : it is needesse to abide in the place where the plague is , because God may preserue vs as well absent as present. Nay God will rather preserue vs if we absent our selues , even as he preserved Abraham , who to auoide the famin in the land of Canaan , went down into Egypt. For why shold it be moze lawfull to fie from famine than from the pestilence , seeing that it is likewise Gods punishment for sinne , and God is as well able to deliner vs in the one as in the other? Christ himselfe flieth into Egypt , to auoid the tyranny of Herod , & willett his Apostles , that if they be persecuted

in

in one Citie, to flie to another. What meaneth this, but that it is lawfull for Christians (so farre as it may stand with the glorie of God) To flie from vengeance to come, *Matt 5.7.*
 as Iohn the Baptist speaketh : Hezekiah was sicke unto death (as it may seeme of the plague :) and the Prophet Isaiah caused a lumpe of dyre figs to be layed on a vyle which he had , and so he recovered. *2 Kings 7.*
 Tobias was restored to his sight with the gall of a fish, which his son did on his eyes , by the aduise of the Angell Raphael. *Tob.11.13.*
Mark 8.22.
 Christ our Saviour healed him that was boorne blinde, with his spittle. What meaneth this , but that God al- though he can preserue vs and heale vs without other meanes and medicines , yet that he will not haue these inferiour meanes contempned : What follie then , nay what madnesse is in the that so presume of Gods power that they neglect and despise those ordinary and necessarie means, which God hath ordeined: much like the Carter in AEsop , who perceiving his cart to sticke fast in the myre , whippeth not his horses , nor set not his shoul- ders to the whales to lift them out , but fell downe upon his knies , and made his prayers to Jupiter to helpe out his cart: to whom answere was made frō heaven: Thou soule : whippe thy horses , and lift thy selfe at the whales , and then Jupiter will helpe the; as much to say, as , helpe thy selfe , and God will helpe. The whole worlde , as it was created by God , so is it governed and preserued continually by his power. Yet it is done by meanes , the Sunne and the Moone , and the Starres are set in the firmament to shone vpon the earth : the Earth is to bring foorth fruite for the vse of man : the foules of the Aire , the fishes of the See , the beastes of the field , are subiect to man. Kingdomes , Nations , and countries , are ruled by other Princes and Magistrates : And shall we thinke that man whom God hath created a most ex- cellent creature , and so whose cause , all things else were created , is defititute of meanes to preserue himselfe,

What Fatu
is.

*An. Gel. lib. 6.
cap. 2.*

The Stoikes
argument a-
gainst Phy-
sickē.

*Lb. 2. contra
Celsum.*

so long as God will prolong his life ? Vaine therefore is that Goddess of the Stoikes called in latin *Fatum*, in english destiny, w̄ Chrysippus defineth ; An everlaſting order of things which cannot be auoide; and a chayne linked and tangled together by perpetuall course of conſequence, whereof alio it is made and framed. And vaine is that argument, against Physickē, which the Stoikes v̄ge, and manie ſolilh folkes follow, mentioned by Tullie in his booke *de Fato*; That is, If it be thy destinie to recover of this ſickneſſe, whether thou vſe a Phyſition or not, thou ſhall recover ; and if it be thy destinie not to recover, whether thou vſe a Phyſition or not, thou ſhall not recover. And the one of them is thy destinie, therefore it is vaine to vſe a Phyſition. This kind of argument, although it do ſeeme verie strong in many ſolilh folkes phantasies, and vtterly to take away the vſe of Physickē and Phyſitions, yet it is called by Tullie in the ſame place, vnskilfull and absurd : for by that meanes (faſh he) all actions ſhall be taken from mans life ; and is thus refuted : (whether thou vſe a Phyſition or not, thou ſhall recover) is vntreue, for it is as much thy destinie to vſe a Phyſition, as to recover. Much like as the Judge anſwered the theſſe, who alleadged ſo; himſelfe, that his destinie was to ſteale, and therefore he could not do otherwife. Then ſaide the Judge, as thy destinie was to ſteale, ſo it is my destinie to hang theſſe. These kindes of copulatiue ſentences, are called of Chrysippus the Stoik philosopher, *Confatalia*, because they be conioyned with destinie, iſ there be any Destinie at all. But the ſame argument is ſomewhat otherwife anſwered by a *Simi'e* of that great Doctoz Origenes, in this manner : If God haue appointed thee to haue children; whether thou couple with a woman or not, thou ſhall haue children : but if it be appointed that thou ſhall haue none, whether thou couple with a woman or not, thou ſhall haue no children , therefore in vaine thou dealeſt with a woman;

for

for as in this matter it is impossible that thou shouldest haue children vnsleste thou deale with a woman : So , the Physition is necessarie to remedie the disease, seeing it cannot otherwise come to passe ; and it is vntrue that the Physition is vised in vaine. So this famous Clearke Origin iudgeth Physicke no lesse necessarie in sicknesse , for the recoverie of health , than a woman is so; the begetting of children. But these Stoicall Chrysillians doe verterly denie this , saying ; that many escape in sicknesse that vse no Physicke at all. To whom I may answer, as the philosopher Diagoras did , who was called ^{a diuine be-} Diagoras, cause he thought the Gods had no care of worldy things , who being auertised by a friend of his , that many by prayers made to the Goddes , had escaped the force of tempest , and came safe vnto the shore , wchich thing he would proue by a painted table , wherein their pictures were set forth. So it is (said he) for they were never painted which made shipwracke and dyed in the sea. Even so I say, that as many haue escaped , and do escape in sicknesse without Physicke ; so , many haue dyed , and do dye for want of Physicke. For I thinke there is none so blinde or so impudent but will graunt , that a pleurie is present death without blood letting : Pea the yea-^{The necessi-} tie of Physick lowe Jaundise , which is a verie common disease , as is proved by experiance , at length bringeth death , if it be not holpen by medicines. As so; the wormes in children , and old folkes tyme , how dangerous they be , I reserre it to euerie mans owne iudgement. Wounds and sores without salves , corrupt the sound members , and finally bring the whole bodie to destruction. Wherefore Physicke is absolutely necessarie in some cases. Yet I grant that light diseases may be cured without any Physick , by the onely benefit of nature , yet in the lightest disease that happeneth if some Physick be vised it is not vnprouisitable , but to nature verie comfortable. But if the sicknesse be great , and nature soore oppressed , then Physicke is necessarie to assist

assist and to ayde nature, whereby she may the better ouercome her enemie. And so it commeth to passe that the Physition cureth by the helpe of the vertue nutritive, which as yet is found in vs ; as Aristotle teacheth , or as others say, by natures helpe, for otherwise Physicke preuaileth not, as Cornelius Celsus witteth ; Against nature Physicke cannot preuaile, when nature will no longer wortke , then farewell Physicke , and carrie him to the Church. And much lesse doeth it preuaile if God be against it. For (as Fuchsius that famous Physition witteth) The Physition may do his endenour , but the succellē is in God. But if God first, and nature next do wortk with the medicine, then no doubt shall that notable effect come to passe , which is more to be desired then Gold or pretious stones, that is to say, health. So Physicke if it be rightly used is profitable in all diseases, and so necessarie in manie , that without it life can not be preserved. Vaine therefore is their phantasie that thinke it vngodly to flee from the place where the plague is, and to use the helpe of Physicke in their infirmities. I haue beeue somewhat longer in this digression, soz that it was my happe to liue in a countrie, where a great number were carried away with that heresie of the Stoikes, that they thought Physicke of no soze, and of lesse value, yet would they visit the Physition sometime with the bynde, mary with this Dilemma, that if the patient were like to liue, then would they be at no cost, but let nature woake : and if the patient were like to die, then would they be at no cost, because it were but vaine. So, *Pareatur sumptui*, made no Doctor to liue in that countrie. But let them goe with their desperate destinie, and let me returne to the second way of preseruation from the pestilence, which consisteth in coorrecting and purifying of the ayre wherein we continue : if there be no remedie but needs you must or wil abide where the plague is, then first of all humble your selfe before God, and desire of him mercie & forgiuenesse

The second
way of preser-
uation from
the plague.

of

*Lb. 7. Ethic.
Cap viii.*

Lb. 3.

of your sinnes : and if it be his will, that he will bouchsafe to p[re]serue and defend you from all infection. And if his will be otherwise, yet that you are willing to abide his vi-
station patiently, and readie (if his god pleasure be so) to depart out of this wicked world. This done, haue alwaies in mind, & practise in your life, this shor[te]t lesson following.

*Aer, esca, quiete, repletio, gaudia somnus,
Hec moderata iuvant, immoderata nocent.*

Ayre, labour, fyd, repletion,
Slepe, and passions of the minde,
Both much and little, hurt alike,
Best is the meane to finde.

For in these fire pointes as it were in so many Lute
strings resteth the whole harmony of mans life. Wherein
moderation beareth the burthen of the song. Which if it
be not kept, but that excesse be taken in any one of them,
there must needs follow great disturbance in their bodys.
All excesse is against nature. Wherefore you must a- Hip. Apho. 51.
void all excesse and superfluitie, especially in eating and ib.
drinking, sleeping and waking, in trauell and women,
and seeke by all meanes to maintaine and kepe your na-
turall and accustomed evacuation, and to be merrie and
pleasant, following herein the example of Socrate, who
by his continencie and god order of diet, escaped the
plague at Athens, never auoyding the Cittie, nor the com-
panie of the infected, when as the greatest part of the
Cittie was consumed. And touching the ayre, first looke
that the house wherein you dwelle be kept cleane and
swete, and all things in it as neate as may be. Open not
your windowes toward the West or South, but toward
the East or North. And come not forth of your house
vntill an houre or two after the Sunne rising, and take
your house againe as long before the Sunne setting. Also
it shall be god, specially at night and in the mooring, to
perfume

perfume your house or chamber with Frankencense, or Juniper, or Storax calamita, or Ladanum or; if you will not be at cost, with dyed Rosemarie, or as þowre folkes use to doe in great townes, with rushes or brome, or; þey layed upon a chafing dish and coles, and the windowes and bowes being close shut vp so; the time. Or to heate a brick or slate stone in the fire, and when it is hote to take it out, and þowre vineger vpon it, & to receive the fume with open mouth. But among all things that purifie the aire, either within the house or without, none is better than fire: for fire by nature doth consume corruption:

Fire is a speciall preseruatiue against the plague.
Lib. de Peſt.

and as Holarius saith: The breath of fire received, is a remedie against the Plague. And it is well knownen how that Hippocrates deliuerned the Citie of Athens from a great Plague onely by causing many great fires to be made in sundry places within the Citie and round about it. Wherefore it shall be good to make fires often-times in your chambers, halles, courts, or stretes. And if you list, you may cast into the fires, Juniper, Bayes, Rosemarie, Spyke, Firree or Cypresse wood, and such like. The third and last point of preseruation from the plague, is to use such things as do resist poison, and doe fortifie the heart and vitall spirites. For this venimous vapour whiche þredeth the Pestilence in mens bodies, is conveyed together with the ayre or breath, first to the Lungs or Lights, and from thence by *Arteria venosa* to the heart the fountaine of life: from whence it is derived and dispersed by the veynes and arteries into all partes of the body. And first it assaulteth the spirits: next the humours: and lastly, the very firme substance of the whole body. And after it hath once possessed the bodie, the force of it is such, that commonly within three or foure daies it groweth to extremitie, and sometime sooner, if the bodie abounde with superfluous humours, chiefly with choleric and bloud. For the sanguine soþ are soonest taken with this infection, and next to them the

The third
point of pre-
seruation.

How the corrupt aire doth uer and dispersed by the veynes and arteries into all infect our bo- partes of the body. And first it assaulteth the spirits: next dies. the humours: and lastly, the very firme substance of the whole body. And after it hath once possessed the bodie, the force of it is such, that commonly within three or foure daies it groweth to extremitie, and sometime sooner, if the bodie abounde with superfluous humours, chiefly with choleric and bloud. For the sanguine soþ are soonest taken with this infection, and next to them the

Cholerickē,

Cholerickē : thirdly, the flegmaticke : and last of all, the
 Melancholickē : because the cold and drie humour is least
 apt to inflammation, and putrifaction : soz that the con- What com-
 ducts be straite by the which the poysen shoule passe. plexion is soz.
 And this is the reason why youth, which representeth the
 Sanguine complexion : and middle age, which represen- nest infected
 teth the Cholerickē : and women, which represent the
 flegmaticke complexion, are sooner infected than the aged
 soz, which represent the Melancholickē complexion.
 Howbeit sometime, if the pestilence be outragious, it
 spareth no complexion, nor no age, as it came to passe in
 my time in Dxford, when as diuers olde folkes, men and
 women aboue seuentie yeares old died of the plague.
 But now to arme the heart against this infection, when
 you haue occasion to go forth of the house, hauing first ea-
 ten oʒ drunken somewhat, soz it is not god to goe forth
 with emptie veines, oʒ else haning received a sume (as
 before is said) you shall put into your mouth a Cloue oʒ What is to be
 two, oʒ a little Cinnamon, oʒ a piece of Betwall, oʒ of an done when
 Oʒenge pill, oʒ best of all, a piece of the rote of Angelica,
 oʒ Elecampane, and take in your hand an Oʒenge, oʒ a we go forth to
 posie of Rew, oʒ Mint, oʒ Walms : oʒ else carrie with avoid infec-
 you a handkerchise, oʒ spunge drenched in white vineger
 of roses, if you can get it, if not, in common vineger,
 especially white. But if you would make a perfect mix-
 ture, and passing soz this purpose, you shall take Rosewa-
 ter, white Rosevineger, strong white Wine oʒ Palmyr,
 of eche like much, and spice it well with Haſtron oʒ Bet-
 wall, made in powder, oʒ the powder of Oʒenge pilles, An excellent
 and drench a linnen cloth oʒ spunge therein, and carry lotion against
 it about with you. And if you wash your face and hands
 in the same, and dzinke a little thereto, it will doe the bet-
 ter. And soz the better strengthening of the inward parts
 against all infection, you may easily compound this mix-
 ture following, which is highly commended by Marsilius
 Ficinus. Take of red ſaunders halfe an ounce, of chosen
 Cinnamon

An excellent
lotion against
the pestilence..

Cinnamon thr& d^rammes and halse, of Saffron halse a
d^ramme, all made in fine powder, which powder you
may spice your meates withall, at all times. And after
meate it shall be verie god to vse Coriander seedes pre-
pared, and fasting also after Auicen, who highly com-
mendeth them in this case. The common people, saith
L.B. de post.
Hollerius, vse to keape Elicampane rotes in Vlueger,
and to lap them in a linnen cloth, and to carie them about
with them, smelling to them often times. Others before
they goe forth in a morning, eate Garlick, and drinke a
draught of new Ale after it, or god Wine. But garlick
is thought of many to be rather hurtfull than wholsome
in the plague, because it openeth the pores of the body
too much, and so maketh it more apt to receive infection.
L.B. 1. fo. 39.
But I reade in the Secrets of Alexis of a maruellous
secrete to preserue a man from the plague, which hath
bene proued in England of all the Physitions in a great
and vehement plague in the yeare 1348. which crept
throughout all the world, and there was never man that
used this secret, but he was preserued from the plague;
videlicet; Take Aloe Epaticum or Cicatrine, fine Canna-
mon, and Pyrhe, of each of them 2. d^rammes, Cloves,
Pace, Lignum Aloe, Pastiche, Sole armoniacke, of each
of them halse a d^ramme, let all these things be wel stamp-
ped in a cleane morter, then mingle them together, and
after keape it in some close vessell, and take of it everie
morning two penie weight in halse a glasse full of white
Wine with a little Water, and drinke it in the morning
at the dawning of the day. And so may you (by the grace
of God) go hardly into all infection of the aire and plague.
Hitherto Alexis. But the prescription of preservatives
for the Plague, I leane to the skill and experiance of the
learned Physitions, whose advise in this case is chiefly
to be sought for and followed. Yet thus much I dare say,
by the authoritie of Galen in his booke of triacle to Pam-
philianus, & by the iudgement of Marsilius Ficinus, that

An excellent
preservative
for the
plague.

no one medicine is better, either to preserue from the plague or to expell venim from the principall partes in such as be infected, than triacle, and is not onely god for the Plague, but also in all other poysons and noysome drinkes: yea, and in the most part of other diseases, as the Cough, the Collicke, the Stone, the Palsey, the Jaundise, the Agew, the Dropste, the Leprosie, the headach, for dull heiring, for dimnesse of sight, to prouoke appetite, to appease greedy desire, for melancholy, sadness, heauiness of the mind: for it not only healeth diseases of the bodie, but also of the mind: as Galen writeth in the same Booke. So that it may worthily be called *Delphicus gladius*, because it is profitable in an infinite number of infirmitiess. And Galen in his Booke of Triacle to Piso, confirmeth the same. And concerning the plague, aswell for the cure as for the preseruation, he declareth vpon the credite of *Aelianus Meccius* a famous Physition, and somelime his teacher, that in a great Plague in Italy, when all other medicines prenailed not, after that by his advise they fell to the vse of Triacle, very few of them which were infected, either died, or else fell into the disease. And no maruell (saith Galen) if it ouercome the Pestilence, seeing that it ouercommeth poyson. But it is not sufficient to know that Triacle is god for the plague, but we must also know how it is to be vse. Wherefore Galen in the same place setteth downe the order how it is to be taken, in this manner: It is giuen (saith he) in thre Cyathes, that is (as I take it) about fourre ounces, that is, halfe a gill, or the fourth part of a pint: it is giuen (I say) in a draught of wine the bignesse of an hasill nut, as well after poyson, or after the stinges of venomous wormes as before; if a man suspect any such matter; and after the same manner it is giuen to them, who for an outward cause or an inward pine away, as if they were poysoned. So the quantitie of Triacle is the bignesse of an Hasill nut, and sometimes the bignesse of

How Triacle
should be vied
against the
Plague.

How much
drinke and
how much
triacle should
be taken at a
time.

of an Egyptian beane, and the quantitie of drinke to re-
Epi. anti. cap. 6. ceine it in, is neither more then three Cyathes, neither
 fewer than two of pure water or mixt with wine. And the
 best time to take it in, is in the moyning fasting, except it
 be after poyson, for then it is to be taken as occasion re-
 quireth. But Marsilius Ficinus sheweth more particular-
 ly the use of Triacle, saying : Triacle, the chiefe of all me-
 dicines, which was giuen from heauen, is necessarie for vs
 twice a weeke. And let it be taken nine howers after meat,
 Or sixe or seuen howers before meat. He that cannot re-
 ceive it, at the least let him applie it to his heart and sto-
 macke, to his nose and pulses. Let there be giuen com-
 monly a dragme, to the elder sort, and to others, halfe a
 dragme, or a scruple. They that be hot of nature, let them
 drinke after it in the Summer season, the third part of
 a Cyathe of Rose-water, with a little Rose vineger : O-
 thers that be of other complexions, at other times, let
 them take it with white wine, with Scabious water or
 Balme water. And if you want Triacle, or else it be not
 good, then take Mithridate. Hitherto Ficinus. But here
 some doubt may arise, whether o; no our Triacle which
 now we haue in use among vs commonly called Triacle
 of Gean, hath the vertues asofelaid against the plague,
 Poyson &c. Herein to speake what I thinke : I thinke
 verily that it hath not, except other men can come by
 better than I haue seene : for they make it not now as it
 was made in Galens time, the composition whereof is set
 forth, even in the same order that Galen himselfe made
 it for the Emperour Aurelius Antonius. For as it appea-
 reth by Galen in that place, that Emperour, as others
 also before time, vsed euerie day to take Triacle the big-
 nesse of a Beane, sometime without water o; wine, and
 sometime mixting it with some liquor, therby to preserue
 himselfe from poyson. Like as King Mithridates did his
 composition, bearing his owne name ; by the daylie vs
 whereof, his nature was so fortifiued against poyson, that
 when

*Lil. 1. de. Anti.
cap. 2.*

When he would haue poysoned himselfe, rather than to fall into the power of the Romaines, he could by no means byng it to passe. But the receipt which so strengthened Mithridates, was not the same whiche Pompeius after he had banquished him, found in his Sanctuarie having this title, He shall not be poysoned that veth this medicine : which Serenus wrieth in this manner.

Two sortes of
Mithridatium.

*Bis denum ruta s. lumen, salis & breue gramum,
In glande que datus, tori dens cum corpore sicus,
Hec oriente di punico confervata yea
Sumebat, mortuens dederat que pocula mater.*

What is to say, twentie leanes of Rue, a graine of Salt, two Figgis, and two Walnuts : these he tooke in a morning fasting with a little Wine, fearing his mothers praties. But it was that noble confection, which as it is called *Mithridatium* in Latin, in English *Mithridate*, which because it draweth nearest to the auncient Triacle, by mine advise shall be vsed in stead of Triacle against the Plague, and other diseases before rehearsed. And if any man haue Triacle which he thinketh perfect, and would faine proue whether or no it be so indeede, then let him vsle this experimēt of Galen written in his booke of the use of Triacle to Pamphili To trie the force of Triacle, give some medicine to loose the bellie, or to proouoke vomite : as *Scammonia*, or *Elleborum*, or some thing else that is stronger, as if you would purge ; afterward giue vnto the same partie, so much Triacle as a Beane : and if the Triacle be good, he shall neither be purged, nor feele any stire within the body. But if it fall out otherwise, then thinke the Triacle to be of no value. And thus much concerning strengthening of the hart against all infection. Where you may read so; the same purpose in their proper places, in the Treatise of Herbes, where I speake of *Wort*, of *New*, of *Germanander*, of *Burnet*, of *Dragonas*, of *Angelica*, of *Walnuts*, &c.

How to trie
Triacle whe-
ther it be
good or not.

Of the sicknesse at Oxford.

And now that I hane ginen mine advise to students touching the Plague, I will speake somwhat of other diseases nere Cosins to the plague, which haue fallen out aswell in the Universities, as in the Countrey abzoad, and may do againe, if Gods will be so. The chiefe of which is that sicknesse which yet beareth the name of England, and is called of sovreine nations, *Sudor Anglicus*, The English sweat, or sweating sicknesse (as we terme it.) A kinde of Pestilence no doubt, and so is it indged of Leonardus Fuchsius where he saith in this manner: If this venomous and hurtfull qualitie abide first in the Spirites, and do waft and corrupt them, then is it a Pestilentiall feuer diarie, or of one day; as those were which went abroad throughout all Germany in the yeare 1529. in that murraine which is called, the English sweate.

The sweating sicknesse began first in England, Anno. 1485. in the sicknesse three times in Eng-

land. This sicknesse began first in England, Anno. 1485. in the very first yeare of the raigne of King Henry the seventh, and was againe renued Anno. 1528. in the twentie yeare of King Henry the eight, and sprang the third time, Anno, 1551. in the fist yeare of King Edward the sixt. So that thare times England hath haue plagued therewith, to the great destruction and mortallity of the people. And not England onely, but Germany also, and Flanders, and Brabant, insomuch that at Antwarpe there died of the sweat in thare daies space 500. persons: And in London and in the Huburbes, there died of the same disease in manner within six daies space, in the fifth yeare of Edward the sixt, eight hundred persons, & most of them men in their best yeares. The manner of this disease was such, that if men did take cold outwardly, it stroke the sweat in, and immidiately killed them. If they were kept very close, and with many clothes, it kiled them, and dissolved nature. If they were suffered to sleape,

The sweating
sicknesse is
*febris pestilen-
tialis diaria.*

*Instit. lib. 3.
Sect. 1. cap. 10.*

Cooper in
*regno Henr.
ii. 8.*

commonly

commonly they swonid in their sleepe, and so departed : or else immediately vpon their waking. But at length by the studie of Physitions, and experiance of the people, dizen thereto by dreadfull necessitie, there was a reme-
die inuented after this manner. If a man on the day time
were taken with the sweate, then he shoulde streight lyg-
downe with all his clothes and garments, and lyg still
the whole 24.houres. If in the night he were taken, then
he shoulde not rise out of his bed so; the space of 24.houres,
& so cast the clothes on him that he might in no wise pre-
noke the sweate, but to lyg temperately, that the sweate
might distill out softly of it owne accord, and to abstaine
from all meate, if he might so long sustaine & suffer hun-
ger, and to take luke warme drinke, no moze than would
delay thirst, and withall to put smoth neither hand nor
fote out of the bed, but to auoide colde in every part of
the body, and so continuing without sleepe in a moderate
sweate so; 24.houres : after that time to sleepe and eate
at pleasure, yet measurably so; feare of relapse, so; some
were taken thise with this disease, and after the third
time died of the same. Whiche relapse happeneth likewise
in the common plague : so; as Ficinus wxiteth of his own
knowledge, that a Florentine who had beene twise deli-
vered of the plague, and could not escape it the third
time. Wherefore, let no man thinke that if he haue once
escaped the sweating sicknesse, or the Pestilence, that he
may not fall againe into the same disease. But some man
will say, it is noedleſſe now to wxitte of the sweating sick-
nesse, because it neither is nor hath beene of long time.
Whereto I answere, that although it be not at this pre-
sent (God be thanked therefore) and God defend vs from
it alwaies : yet by the iudgement of some Astronomers,
namely, Francis Keete, a man very well learned in that
Arte, in his Almanacke so; the yeare of our Lord God
1575. it was very like to haue renued in this our realme
wjasinuch as the heauens then were inlike oder in a
manner.

Hall in his
Chronicle.

The cure of
the sweating
sicknesse.

Epid. anti.
cap. 24.

The sicknes
at Oxford.

manner, as they were at those times before, when that kind of disease so cruelly raged: wherin he erred not much so; both that year, and diuerse yeares since, haue fallen out many strange and greevous sickneses, & dangerous diseases, vnknowne to the most part of Physitions, as that disease specially, which was at Oxford at the assizes, *Anno 1577.* and began the sixt day of July, from which day to the twelveth day of August next ensuing, there died of the same sicknesse five hundred and ten persons, all men and no women. The chiefeſt of which were the two Judges, Sir Robert Bell, Lord chiefe Baron, & Master Sergeant Baram, master Doile & high Sheriff, fife of the Justices, foure Counſellours at the law, and an Attornie. The rest were of the Jurers, and ſuch as repayred thither. All infected in a manner at one instant, by reaſon of a damppe or mift which arose among þ people within the Castle yard and court house, cauſed as ſome thought by a traine and trecherie of one Rowland Lenkes booke-binder of Oxford, there at that time arraigned and condemned: But (as I thinke) ſent onely by the will of God as a ſcourge for ſin, Shewed chiefly in that place, & at that great assembly, for example of the whole Realme: that famous Uniuerſitie, being as it were the fountain and eye that ſhould give

The like ſicknesſe at Cam-bridge that was at Ox-ford.

knowledge and light to all England. Neither may the Uniuerſitie of Cambridge in this respect glory aboue Oxford, as though they had greater priuiledge from Gods wrath: for I read in Halles Chzonicle in the thirtieth yeare of King Henry the eight, that at the assize kept at þ Castle of Cambridge in Lent, *anno 1522.* the Justices, all the Gentlemen, Baillifes, and other resorting thither, tooke ſuch an infection that many Gentlemen & Peomen therof died, & almoſt all which were there present, were ſoze ſicke & narrowly escaped with their liues: what kind of disease this ſhould be which was firſt at Cambridge & after at Oxford, it is very hard to deſine, neither hath any man (that I know) witten of that matter. Yet my iudgement

ment is, be it spoken without offence of the learned, Phy-
sicians, that the disease was *Febris ardens*, a burning fe-
uer. For as much as the signes of a burning ague did ma-
nifestly appeare in his disease, which after Hollerius be-
theselfe : Extreme heate of the body, vehement thirst, los-
ing of meate, tossing to and fro, and unquietnesse, De mor. inter.
dys. lib.2. de fe. ar.
nesse of the tongue rough and blacke, griping of the belly,
cholerick laske, cruel ake of the head, no sound sleepe, or no
sleepe at all, rauing and phrensie, the end whereof to lise
or death, is blouding at the nose, great vomiting, sweate
or laske. And this kinde of sicknesse is one of those rods, &
the most common rod, wherwith it pleaseth God to beate
his people so; sin, as it appeareth in Leviticus. If ye will Cap. 26. 15. 16.
not do all my comauendments, but bzeake my covenant,
then will I also do this unto you: I will appoint ouer you
fearefulness, a consumption, & the burning ague to con-
sume the eyes, &c. And likewise in Deuter. the Lord shall Cap. 28. 22.
smite the with a consumption, and with the feuer, & with
the burning ague, and with seruent heate, &c. And this di-
sease indeed, as it is Gods messenger, and sometime Gods
posse, because it commeth in poste hast, and calleth vs
quickely away, so is it commonly the Pursuant of the pe-
nance, & goeth before it. For so Marsilius Ficinus Epi. anti. cap. 4.
sayeth. There be certaine signes of a Pestilentiall feuer, to
wit, A continual burning ague, without any manifest decli-
nation, with great shottynesse of winde, with sodaine debi-
litie of the pulse, with heauiness of the whole body, ake of
the head, chiefest phrensie, anguish, heat, thirst, sanguine
spottes in many places of the body, vrine thicke and toulle
like the water of a beaft. And certainly after that sodaine
bare at Driford, the same yeare, & a yeare or two follow-
ing, the same kinde of ague raged in a manner ouer all
England, & tolke away very many of the strongest sort,
and in their lustiest age, and for the most part, men & not
women, nor children, culling them out here & there, even
as you should chuse the best shope out of a floche: And cer-
taine

*Georg. lib. 3.
in fine.*

taine remedie was none to be found. Nay it was with men as the Poet Virgill describeth in a murraine of beasts.

*Quæstæq; nocent artes, cessere magistri.
Ptoyllides Chiron, Amphilionusq; Melampus,
Santis & in lucem stygijs emissæ tenebris
Pallida Tisiphone, morbos agit ante, metumq;
Inq; dies anidum surgens caput alius effert.*

The common cure of heat agues.

Yet some Physitians attempted the common manner of curing used in heat agues, that is to say, by purging of choler & letting of bloud, & ministring oftentimes cooling conseruves, syrups, potions, broths, with cooling herbes and such like. Which means notwithstanding tolke small effect in many. Nay at length it came to passe, that such as were purged or letten bloud, rather died. And they that tolke a moderate sweat at the beginning of their sicknesse, and did rid their stomackes well by vomite, sped much better. Yet thankes be to God hitherto no great Plague hath ensued vpon it. But if it do (as I doubt it will) vntille we spedily repent, either the pestilence, or famine, or warre, or all thare, I say if it do, then must we do as the Prophet David did, offer a sacrifice vnto the Lord, a contrite and humble hart: and say with that holy Prophet, Let vs fall now into the hand of the Lord, for his mercies are great, and let vs not fall into the hand of man. And I beseech God that whensoeuer it shall please him to visite our offences with his rod, and our sinnes with scourges, that we may likewise escape the hand of man, and fall into the hand of the Lord, to whom be all glory, praise, and honour for ever and ever. Amen.

2 Sam. 24.14.

F I N I S.

The Table, conteining the principall points
of the whole booke in Alphabet order, having
relation to the page.

	Aqua vita and Aqua composta.	223
Ire, and properties there- of.	The common cure of heat Agues, 183	
Anife, and the nature ther- of.	Pag. 7	
Anise feede comfits, and breadmade with Anise.	46	24
Artichocks & the vertues of them.	56	
Avens and their nature.	67	
Alcooall and how to make Ale there- with.	69	27
Angelica, & how it is good for the pe- stience, for shormelle of winde, and for an impostume,	Beanes and their nature.	29
Also for biting of a mad dog, and for the tooth ake,	70	
Apples, and the difference of apples, raw apples and quodlings.	on, greene Beanes.	eadem
How apples may be eaten with least hurt, cold apples for whom they are good, a cold rosted apple what it worketh.	Borage and the temperature thereof, Borage leaves why they are vied in wine, confersus of Borage how to be made, Borage water, or any other how to be drunke.	35
The English vse of eating apples, the best way to eate apples, apple tarts, how to preserue Apples a long time.	Balme and the temperature thereof. Balnewater and the properties there- of.	36
Almonds, almonde milke how to be made, cawdels of almonds, and al- mond butter.	Blessed thistle and the nature thereof, and the perfect vse of Carduus Buc- datus.	49
Absfrince, and the commodities thereof.	The vertues of Blessed thistle, & a me- dicine for any kinde of feuer, eadem	54
What age is, and what difference in Betanice, and how it is good for the age.	184	
Of Ale and Beere.	190	70
The difference betweene Ale and Beetes.	216	76
Beere.	217	77
How to know where the best Ale is.	Burmer, and that it is good for any flux of man or woman, and good also for the plague.	83
Whether Ale or Beere be better, ead.	Barbaries, and how to make confersus,	
A kinde of small Ale called at Oxford Sixtenees,	Barberies and the vertues thereof, also a medicin for the yellow Laundis of Barberies barkes,	
Eight properties of Ale and Beeres, 18	101	
218	S ij	Beefe
219		

THE TABLE.

Beefe & the commodities thereof, and Caraway and the nature thereof.	48
that it is a melancholie meate.	
Bread made with Carawayes, and Ca-	
Great difference of Beefe.	111
Saway comfits.	eadem
Salt Beefe.	112
Colcwortes and their nature, and how	
The difference of beasts as concerning	
age.	113
they presever a man from drunken-	
The Braines of beastes,	122
nettie; and the contrarie betwix	
Blackebirdes or Ousilles.	133
the vine and the Colewort.	48
Buſtard.	134
Capers and their nature, Capers very	
Barbill a delicate fish, for the which	
was paid xl. l.	135
Canke foyle and the nature thereof.	67
Butter, and howit may make one so-	
luble, the vertues thereof, that it is	
good for the collicke.	156
Columbine, and thereof an easie me-	
May butter, and how it may heale the	
wild fire.	157
Clarke, and thereof a good medicine	
Almond Batter.	158
for the backe in man or woman.	70
A full Bellis is vnyt for studie.	169
Cucumbers, and for whom they are	
Breakefall for a weake stomacke, good	
good or euill.	85
for studens.	181
The vertues of Beere.	182
Cherries, and when they shoulde ea-	
Beere more cold in operatiō than Ale,	
and better for cholericke folks.	190
Whether Beere breedes reumes: who	
first invented Beere and when.	105
Bragger, and how to be made.	230
Cloves and their nature.	107
Buttered Beere & how to be made.	231
Cinnamon, and how to make Canna-	
Bed chamber, bed, and the making	
thereof.	235
mom water.	109
A metrie tale of making a Bed.	236
Conie and Rabbits.	119
A metry Battell betweene Monkes and	
Nunnes.	250
Capon, Hen and Chickens.	130
Crustis burned are ill.	25
Cocke, and to make a coleise of a	
Crustis are good for some.	eadem
Cocke.	131
Cressis, and how they may be used for	
a laske.	146
Coriander, and the nature thereof.	39
Crepis and Shrimps.	147
Coriander comfits good for studens.	43
Creame, and the nature thereof.	155
Cummin and the nature thereof.	47
Cheeſe, and what Cheeſe is best.	158
A medicin of Cumman ſeedes for an	
ill breake, and to beautifie the face	
Why come by nature doe abhorre	
eadem Cheeſe.	159
Custome	eadem

THE TABLE.

Custome in diet what it is, and two severall examples thereto.	173	The natural Diet of all ages. eadem
Custome in labour.	174	Diet of iustice youth, Diet of old age eadem
How Custome may be changed with out harme.	175	Sundry examples of old men's diet. 193 Antiochus' diet, eadem
The English Custome defended, to eate fine meates after grosse meates, not booyed up with drinke.	176	To Telephus Diet. 194 Pollius Romulus' Diet. eadem
Gyder, and that it is most plentifull in Worcester shire & Gloucestershire. Securis fathers Diet.	177	Democritus Diet. eadem
220 Of Drinke.	178	220 Of Drinke. 195
Cinnamon water of diuers sorts. 225	179	We should not begin our meale with Drinke. eadem
An old mans Diet.	180	33 Drinke is necessarie for two caufes. ead
Dill, and the nature thercof.	181	41 What thirst is, & how it is caused. 200
Dragons, & how they are good for the plague.	182	The right vse of Drinke. eadem
Dandelion and Sowthistle.	183	72 The discommodities of much Drinke
Damask powder to make sweete wa-	184	76 vsed at meate. eadem
ter, or to throw among clothes.	185	To Drinke little and often is better than to drinke much at once. eadem
Deitises, and how they purge the head.	186	Drinke between meales not good. 201
The alteration of mankinde touching Diet.	187	83 Drinke delatiue. eadem
Dates, and how they are good for a lasse or waft.	188	Three sorts of Drinke. eadem
Ducke and Mallard.	189	87 What Drinke should be vied in the be- ginnig of our meales, and what after. 202
Three sorts of Diet.	190	99 Strong Drinke or spiced, is not good to be vsed with meate. eadem
Diet in sicknesse.	191	171 Sacke and <i>Aqua vita</i> , when they may be drunke after meate. eadem
Diet for healthy men.	192	175 be drunke after meate. eadem
Diet for the spring time.	193	176 Seuen sorts of Drinke vsed in England.
Diet for the Sommer season.	194	177 203
Diet for Autumnne.	195	178 What Drinke is best when one is hot.
Diet for Winter.	196	eadem
Dinner time, and Diogenes answere to touching that.	197	Dinner time; and Diogenes answere Six inconueniences of Drunkennesse. 184 209
Oxford Dinners.	198	eadem Isocrates against Drunkennesse. 210
The best Diet is to eate one kinde of meate at a meale.	199	Theognis against Drunkennesse. ead.
An houre is a sufficient time for din-	200	185 Hesippus against Drunkennesse. 211
ner.	201	To be Drunken once in a moneth is allowed of some Physitians. 212
Drinke before dinner or supper vsed of some.	202	Drinke before dinner or supper vsed of some. 189 the Stoicker. 213
Naturall Death what it is,	203	
A diuers Diet requisite both in yong and age.	204	A diuers Diet requisite both in yong Exercise what it is, the benefit of exer- cise. eadem

T H E T A B L E.

The difference of exercise.	3	virtues of Fumitory, to make a faire colour in the face.
The proper exercises of all parts of the body.	eadem	3 Filipendula, and the nature thereof.
The preparation to exercise.	4	Fruites, and how herbes & fruities were the first meat of mankind.
The place and time of exercise.	7	Pigges and their properties.
The finest time of exercise.	8	The That they should be eaten before time.
An abuse of exercise touching the	8	meales, that they be good for a cough, for swelling in the neck.
The exercise of the Emperour Antonius.	9	Oftwise things that breed faines.
Three things to be obserued touching the time of exercise.	128	The fat of beastes.
The measure of exercise.	10	The fete of beastes.
The remedie of immoderate exercise.	130	Flesh of birds lighter than of beastes.
Elecampane, and how to make conserua thereof, good for a cough and stuffing in the breast.	132	Felint.
Endive and Succoy, & their vertues.	138	Off fish and fish daies.
How they are good for heate of the iuter.	139	A comparison betweene flesh and fish, betwene Sea fish, and river fish.
The eares of beastes.	145	What fresh water fish is best.
The eies of beastes.	149	The English proverbe expounded touching the chiose of fish.
Egges, and that hen Egges be best.	151	The best flesh and the best fish.
How to chuse an Egge.	150	Fasting driveth away sicknesse.
The difference of Eggs in dressing.	151	Who may best abide fasting.
Collops and Egges.	152	How fasting is to be vied.
English folkes may eare three meales a day.	155	The definition of a true fast.
Whether breakfaſts are to be vied in England.	181	Fire is a ſpeciall preſervative againſt the plague.
England bringeth forth no Wine, and why.	187	G
Frumencie.	26	The games.
French wheate.	eadem	Grummell, and thereof an eaſie medecine for the ſtone.
Fenell, and the nature thereof.	46	Gilifloure, and the nature thereof, that it is good for ſundrie diſeaſes.
Fenell feeders, and fenell comfits wherefore they are good.	eadem	An eaſie medecine for the plague, of Gilifloures and vineger made thereof, excellēt for diuers purpoſes.
Floure deluce, & the flanure thereof.	51	Germander, and the nature thereof, a preſervative for the plague, a good medecine for a tertian feuer.
A medecine for the Dropis, and for running of the reines.	eadem	An excellent medecine for any kind of feuer, made of Germander.
Feuerfew, and the nature thereof, that it driueth away a feuer.	65	A passing good medecine for a rheume of Germander.
Fumitorie, and the nature thereof, how a country man vied Fumitory: great Garlick, & the nature thereof, for whiſt	it	it

TE SE TA BLE.

it is good, and for whom not.	60	Honic, and how it should be clarified
Whomay best eate Garlick, Onyons, Leckes, and who not. Sundrie vertues of Garlick. Garlick is the somme trie maner Treacle.	eadem	For whom Honic is wholesome or not.
English men may eat Garlick by Ga- lens rule.	61	Hare, and the commodities of the Hare.
Garlick is good for the collicke: ead.	62	The Heads of beastes.
A medicine to drie vp a reynie falling in the stomacke.	63	The Heart of beastes.
A good medicine for the wormes, of hempeled hath a contrarie effect in Garlick.	64	Hemogs white and red.
Galingale, and thereof a medicin for the drospie.	65	A good medicine for the wormes, of hempeled hath a contrarie effect in men and hennes.
Gourdes, and their nature.	66	Health.
Grapes, and how they should be ea- ten.	67	Hunger the best token of an empie stomacke.
Ginger & a certaine experiment ther- of to tak away a flame from the tie.	68	What Hunger is, and how it com- meth.
Blanch powder of Ginger.	69	For whom Honic is wholesome, and for whom not.
Greene ginger.	70	Hipocras of sundrie sortes, and how it may be made.
Graines, & that they are good for wo- men.	71	Hipocras to preferre in time of per- fidence.
Goates flesh and Kid.	72	Hipocras laxative for any feuer.
Goofs and Goselinga.	73	An Heremites repentance.
The Gifard of foule.	74	I
Gurnard.	75	Illenesse is against nature.
Gogion.	76	Saint Iohns wort and the nature ther- of, and how to make an excellente balme to heale any wound.
The chiefe causes of the gowte.	77	The Inward of beastes.
Galens counsell to every man touch- ing the obstrukcion of his owne body.	78	K
		The Kidneys or reines of beastes.
The Harpe the most auncient instru- ment.	79	L
Hyllop and the temperature thereof.	80	Labourers more healthfull than lea- ned men.
Sirup of Hisop.	81	Leauge and the nature therof.
Hisop Ale.	82	Lilie and the nature thereof.
Hartes eafe, and the nature thereof,	83	Leekes and their nature, raw leekes be made therof for wormes.
Hafill nuts, and how they may best be eaten.	84	Leekes boiled and eaten with Honic
Also a medicine for any liske or wost- good for fleame, with me	85	Lecke potage very wholesome. eadem
of the shales of Hafill nuts.	86	

ТНЛ ДАВАЙ

A good plaister for the collicke of Porage of Mercurie, good to losse the Leckes, a medicine for the stone, a belly, & good medicine for the tooth-ache.	Mallowes, and their leaves.	45
Larkes claw or Larkes heel.	eadem. Mallow robes good to couer the teeth, but make the teeth eadem	45
Lentuse and the old custome of eating Marigoldes and the nature thereof, at them.	74 That it doth provoke needing & purge. 74	45
How Galen vised to eate Lentuse, and the heads, and the bones of oldmen why, & forsooth Lentuse are thicke Marigoldes and their nature.	67	45
A medicin of Lentuse seedes, forsooth That they are good for rediciles of the that woulde thin wanies, & to give them to greeves; and for the tooth-ache; and for Limons, and an easie medicin of them in Womens diseases.	68	45
for the stone, 69; and for the 69; Marigoldes, 69; Lentuse, 69	70	45
Lambes flesh how it is in wholefond Melons and Pepons, and a water to be pessell in sodas fish shreves, & made of them good to coole the The Lungen or Lights of beasts, 75; & carnes and for the fleshe, 75	70	45
The Liner of Beasts, 76 Medlars, & of them a good medicine Iantes and their propertie.	76	45
The Liner of birds, 77; & for the stone, 77	78	45
Lamprais, 78; & for the 78; Meeres, and their vertues.	78	45
Leperies.	143 Merton.	114
An experiment to make one leane or Galen dispuoyed concerning Mutton, slender.	169	114
How meates and Drinke doe preferre The bell Murrow, and the 114; eadem of life.	114	114
One cause of Life and death, eadem The Marrow of beasts.	114	114
Milo Crotoniates.	Mullet a fish of a strange nature.	142
The Morning milke for priser.	2 Muskels.	146
Musick & the commodities thereof.	30 dinesse of milke may be holpen, three substances of milke; three sortes of Sut things soe to be considerid in meates.	152
Mease and the hecclise of meates.	31 milk, that Goates milk is best, 152	152
Six thinges to be considerid in meates.	32 What time of the yeare Milke is best,	152
The substance of Meates.	33 the degrees of milk in goodnes, 153	152
Maltes.	37 Womens Milke is best in a coniumption, Mint, & the temperature thereof.	153
A good lotion for the teeth & mouth Why Milkis vnwholesome in agenes, made of Minte.	38 or bread ake; and ill for the collicke Minte powder good to kill wormes.	153
Mustard for whom it is good.	39 and stone, milke is good against melanolie.	154
A medicine of Mustard seede to cleare the breast.	44 Whether Milke be loosing or binding, that it is good for a laske, eadem Mustard, and how needing thereof may Mustard good to kill a scurff of a ring-worme.	154
Mercure and the temperaure thereof.	44 Man beginneth to die as soone as he is borne.	154
	eadem Malmsey killeth wormes in children.	191

THE TANTRAS

207 *A booke shewing howe well to keepe of Saler oile, and how
Merheglin, and how to be made.* 211 *Ortenges and their properties.* eadem
Meade or meath. *meat* 212 *Oystrix and shellfish.* eadem
The single life most conuenient for a man how to be made. 213 *Diapers.* *manerolour* 214 *Order in eating and drinking.* eadem
The discommodities of mariage. eadem The benefits of an Orderlie diet. eadem
Two of the fift dishes that be serued vp at the mariage feast. eadem 215
When Man and woman shoulde marrie after Aristotle. eadem *Plinie his diligenter to be followed of
Rath mariage is the cause why men be Students.* eadem 216
now oldesse flature than they haue plausis painfulnesse. *oldesse* 217
beene before time. 219 *Brettone to pale wth flody than with
What time of the yeare is best to marye. eadem 220
in. eadem How play should be vsed. 221
Diogenes opinion concerning the play at the dice. eadem 222
time of Marriage. *to* 223 *Cadon play at the Chesse.* eadem
Bias argument against Marriage. eadem Pease, three sortes of Pease; how Pease
Metellus argument to perswade Marriage. *or* 225 *orderlies shoulde be taken,* eadem 226
Under what signe a man may avoide Marriage of a shrew. 226 *Pease potage good.* eadem 227
Preface to herbes. 228 *Penisoyall, and the temperature therof.* eadem
Nentle, and the vertues thereof. 229 *Penisoyall then 229*
Nutmegs, and their iusmes, *that they* 230 *whiche is sometyme euill.* 230 231
are the best spicces a student. 231 *Yvonne and the nature thereof,* that is
The Nunnes penance. 232 *why it is sometyme euill.* 233 234
The Necessarie of Physick. 230 *is good for the stome both in youth*
and age. 235 *and age.* 236
Otes, and ote breade. 237 *Parsneps and Carets and their nature.* 238
Otes are breade, drinke and meate. eadem 239 *Parsneps and Carets good for the col-*
Sundrie sortes of meats made of otes. 239 *Onyons and their nature.* 240 *lache and stome.* eadem
Raw Onyons vnyholdefont. eadem Parsneps and Carets prouoke camill
Onyons sodden be very wholesome. 241 *lust, they be restorative.* 242 243
A medecine for the cough for burning *Parsneps, not so goodas Carets.* eadem
or scalding, for the plague. *lepidotie of Spaine, & how it is good*
Oke of Hierusalem, and how it preser- *to purge the head.* 244 245 246
veth clothes from mothcalme. 247 *The same is good also for a reme-
Orage, and how it purgeth estremely both waies. 248 *for the toothake.* 249 250
Orpine, and the nature thereof. 249 *Prickadenam.* 251 252
Olives and their nature, and a med- *Purflane, and how it is good against*
icine for the ecchickie and stone of Popie, and what kinde thereof is good *Venus.* 253 254
oile Olive. 255 *for a Reth or phisick, and to pro-*
An easie medecine to prouoke reme- *curre sleepe.* 256 257
cure, 258
Pears,**

T H E T A B L E.

Peces, and how they may be eaten.	How the Plague doth infect our body, raw without hurt.	89	What complexion is soonest infected with the Plague.	166
Peaches, and when they should be eaten.	What complexion is soonest infected ten, and wine to be drunke with them.	167	What is to be done, when we go forth with the Plague.	167
Plummes and Damasines : Prunes.	Prunes. 91	90	What is to be done, when we go forth to auoide infection.	167
Stewed Prunes should be eaten before the Plague.	91	90	Stewed Prunes should be eaten before the Plague.	167
Pomegranates, and how they are good for a laske or any wali in man or woman.	An excellent preseruatiue for the laske. 99	99	An excellent lotion against the Plague.	168
Pepper, and thereof three sorts, and Quinces, and how they loose the bellye.	Quinces. 93	93	Pepper, and thereof three sorts, and Quinces, and how they loose the bellye.	168
The vertues of Pepper, and Diatribe piperis.	or any other fruities. 94	94	How to make marmalade of Quinces eadem Qualies and their nature.	134
Duddings.	eadem	134	The Quantite of meates.	167
Perich.	133	133	The Qualties of meates.	173
Pigeons, and when they are best.	133	133	Rubbing of fricasie, and three sorts thereof.	4
Plouer and Peacocke.	136	136	Rubbing of fricasie, and three sorts thereof.	4
Pike and Pickerell.	141	141	A merrie tale of Rubbing.	5
Perch.	eadem	eadem	A kunde of Rubbing very good for all men.	5
Plaice and Flouker.	eadem	eadem	Rubbing of the teeth.	6
Porpos and Sturgion.	145	145	Rubbing after meat.	9
Puffit.	147	147	Rie vp after meat, and the temperature of Rie.	16
Poffets of two milkes, a verie cooling drinke.	157	157	Rie, and Rie bread, and the temperature of Rie.	16
Poffets vied at breakfast.	eadem	eadem	Rice, Rice potage, & their propertie.	31
Perie, that is eyder of Peares.	321	321	How Rice potage should be made for a his health sake.	32
Such Physicke as the author vied for.	321	321	3 flix.	32
What the Pefilence is.	256	256	Rosemarie, and the nature thereof.	34
Fourie causes of the Pefilence.	eadem	eadem	Rosmarie good for students.	34
Three preseruatiues to be vied aginst Plenty of Rosemarie in one part of the Plague.	eadem	eadem	Fraunce.	34
The elecampane of three aduerbes for Conserua of Rosemary flowers.	eadem	eadem	Fraunce.	34
The signes of the Plague to come.	257	257	A good decoction of Rosemary for the Plague.	34
What is to be obserued in changing of the aire where the Plague is.	258	258	A good decoction of Rosemary for the Plague.	34
How long the infection remaineth in the body, houses and clothes.	259	259	An elecampane of Rosemary and Sage.	35
The Plague brought to Oxford & dispersed there by wollen clothes.	260	260	Rew, and the temperature thereof.	40
Whether it be lawfull to flee from the Plague.	260	260	Fourie properties of Rew.	40
King Mithridates medicine made of Rew	260	260	Rew is good against Poison and the Pefilence.	41

THE T A B L E.

Rew.	eadem Sage and Rew put in drinke; are good Radish and their nature.	112	against infection.	112
Galen defended against master Eliot Sauerie, and how it may be taken.	eadem Sperage, and the nature thereof.	119	touching the vise of Radish.	119
Radish neither good before meate, nor after meate.	A medicine of Sperage for the estone.	41		
How radish may best be taken.	eadem Senuie, and the nature thereof.	43		
Radish corrupt the breath and wherefore.	Spike and Lauender, and their nature.	50		
Rofe, and how to make conseruath of, and the vertues of the fame.	Spike water good for the Palfie, and to recover the speech lost.	50		
Rofe water, & how to make very sweet waters of diuers sorts.	Sothernewood, and the nature thereof.	56		
Sweete water good cheape, and how Samper, and the nature thereof.	Saffron, and the nature thereof.	64		
sweete water should be vised of fludents.	Seawall, or Capons taile, and the vertues thereof.	69		
Raisons, and whether they be binding or loosing; that they are good for the liver.	Skirwort.	73		
	Spinage.	74		
Ray and Thornebacke.	Sorrell, and how it is good for the pestilence, and how to make conseruath of Sorrell, or any other herbe.	77		
Seven things good for a reume.	Strawberrie, & strawbery water, whereland.	78		
Wby Reumes doe abounde in England.	fore it is good.	82		
The very cause of Reumes.	Seruices and their nature.	101		
Two chiefe causes of Reumes.	Rosa Solis, and the growing thereof, & Sugar, and the nature thereof.	110		
Rosa Solis, and the growing thereof, & Sugar, and the nature thereof.	how to be made.	110		
	Sugar and Homic compared together.	113		
What studie is.	eadem			
Scipio his saying to be followed of students.	Sugar Candie.	111		
	Sugar and water good for fleame.	eadem		
How to begin our studie.	Swines flesh how it is in nourishing.	113		
The best time for studie.	eadem That it is like to mans flesh in many points.	114		
A good counsell for students.	Wild Swine better than tame.	115		
An example of a slouthfull Scholer.	Of Brawne, rosted Pigges and Bacon.	eadem		
How long we should studie without intermission.	116			
Afternoone studie not verie good.	15 The Scottes were sometime Anthropophagi.	116		
Studie is better by day than by night.	16 The stomacke or mawe of beasts.	117		
Socrates answere to Alcibiades.	19 The Splene or milte.	125		
Sage and the nature thereof.	32 Sparowes and their properties.	126		
Sage is good for students.	33 Sole.	135		
Why Sage is vsed in fawces.	eadem Salmon.	141		
Sage Wine.	eadem Salt fish.	144		
Sage Ale.	eadem Stockefish.	148		
	eadem Of			

THE TABLE.

Of Sawces, and which are the best	The Stoickes argument against Phy-
Sawces. 161.74	sickie. 262
Salt, and the vertues of Salt. 161.74	The sweating Sickenesse. 272
Two kinds of Salt vsed in meats, ead-	The sweating Sickenesse three tines
A common Sawce. 166	in England. eadem
Three differences of Stomackes, 167	The cure of the sweating Sickenesse.
Surfe, how it may be eas'd. 273	272
A remedie for Surfe. eadem	The Sickenesse at Oxford, the like
Supper, and whether supper or dinner	sickenesse at Cambridge as was at
should be greater. 187	Oxford. 273
Where we should walke after Supper.	T
	190 Tenis play is the best exercise of all o-
Chremes Supper in Terence. 193	ther. 3
Why Studentis in these daies come not	Processse of time doth alter mens Sto-
to such perfect knowledge as they	mackes. 24
have done in time past. 210	Time and the temperature thereof. 38
An easie practise to cleane the Sto-	Powder of Time good for Students.
macke. 216	eadem
An easie medicine for the Stone. ead.	Turneps and the nature of them. 63
Sleepe, and how it is the brother of Tanise, and the nature thereof. 64	death, and the image of death, and Why Tanise are good to be vsed a-
in the Scripture death called by the	bout Easter. 65
name of sleepe. 231	The Tongues of beastes and the kir-
What Sleepe is, how sleepe is caused,	nelles of the tongue. 123
the commodity of sleepe. 232	Tench. 141
Foure things to be obserued in sleepe.	Trowe. 143
	233 Time in dier. 176
The night is better for sleepe than the	Times of the day to eate and drinke.
day. ibidem	ibidem 179
After-noone Sleep is vnwholeosome	Long sitting at meales is hurtfull. 185
	eadem To sit a while after meate, how it is to
How Sleepe in the day may be vsed	be taken. 186
with least harme. * 234	What Time the stomacke requireth
How long we should wake after Sup-	for concoction. 189
per. 235	One meale a day better take at noone
What place is most fit to Sleepe in.	than at night. 190
	Tullies Physicke. 255
How we should lie when we Sleepe.	The vertue of Treacle. 269
	236 How Treacle should be vsed against
How long we should Sleepe. 237	the plague. eadem
Epimenides and Endymion, how they	How much drinke and how much
Slept, and what is meant by it. 238	Treacle should be taken at a time.
Man Sleepeth halfe his time. eadem	eadem
How to know when Sleepe is suffici-	Two sorts of Mithridatum. 271
ent. eadem	How to try Treacle whether it be good
Socrates wife. 250	or not. eadem
	The

THE TABLE.

Varro his counseil how to deal with The colour of the Vrine sheweth a shrewde wife.	252
when we should exercise.	
8 The right vfe of Venus standeth in Violets and how to make conserva of three points.	eadem
them, also the vertues of the conser- ua, and that they are good in broths	
Washing of the face and bathing of with other cooling herbes.	6
77 the eie.	
Veale, and the goodnesse thereof.	113
Wheat,	
Vension, and why it should be drownd	23
What wheate is best.	
in wine.	23
120 What bread ought to haue five pro-	
Red deere, and the age of the Stagge.	pertigis.
121 What bread of Yorke.	eadem
Vineger, and fve properties thereof.	
Wheat buttered.	143
163 Wormewood, and the nature thereof.	
How to make one leane & low colou- red with Vineger.	
164 Wormwood wine, and how it may ex- Rose Vineger.	eadem
Vineger of Giliflowers, and that it pre- serueth from the pestilence.	
A good Water for dimnes of sight or any other impedimente of the eies:	
Venucie.	165
also another good water for eies.	
Varietie of meates breedeth excesse & Walnuts, & of them with other things, furie.	
King Mithridates in edition against Venus, how it should be vsed, and in poison.	168
what age.	
239 Woodcocke, and the nature thereof.	
Whether Venus be requisite for all men.	133
Whereof it riseth in mankind.	eadem
Whiting.	137
The benefite of Venus.	141
241 White meates.	149
The discommodities of immoderate Venus.	
eadem A cooling decoction of Whey good for many purposes.	154
The difference of men concerning chastitie.	155
243 Whey for a hote luer or for an itch.	
What complexion is most giuen to Venus.	eadem
244 Of Water, and that water is the most ancient drinke.	203
Three principall meanes to abate lust.	
eadem What water is best after Galen	
Ordinarie meanes to subdue the flesh.	
Whether it be good for English men to drinke water.	eadem
Idlenesse a great occasion of Lechery.	
Cornish men drinke much water.	204
246 When cold water may be drunke, ead,	
Divers practises to abate concupi- scence.	eadem
Cold water and Sugar good to coole & cleare the stomacke.	
The practises of Arnoldus to abate lust.	eadem
Water mixt with wine, quencheth thirst the better.	205
Divers old practises of old time to sub- due the flesh.	
247 How a man may prove what Water is best.	eadem
	How

THE TABLE.

How Water may be drunke without White Wine procreth vrine.	eadem	
harme.	eadem	White wine good for those that would
Liquorice Water.	205	be leane.
Wine and drunkenesse be of like an-	Red Wine bindeth,	eadem
tainty.	eadem	Red Wine maketh a good medicine
The Temperature of Wint.	eadem	for the laske.
The diversities of Wines, & the coun-	Sweete Wine for whom it is good.	eadem
tries that bring them forth.	207 New Wine vsi wholesome.	eadem
The commodities of Wine.	eadem	Whether wine be good fasting.
Life and Wine agree in nature.	208 Toastes dipped in Wine wherefore	eadem
Five vertues of Wine vied moderately.	they are good.	eadem
Why Wine moderately taken, sharp-	eadem	Wine and women great occasions of
neth the witt.	210 Doflour Steuens Water, and how it	219
Divines loue Wine and why.	eadem	is to be made, and the vertues ther-
Strong wines, ill for students.	eadem	of.
Yong men should drincke no Wine.	A correction of the same.	227
Wine is good for old age.	eadem	211 Women compared to a Panther.
How to chuse good Wine by five pro-	eadem	244
perties.	212	Women compared to the Mermay-
The choyse of Wine standeth chiefly Yeeles, and how they are engendred,	eadem	245
in three scentes.	eadem	T
Whise Wineleaff how.	214	243

F I G U R E S.



